

2

THE HOLY  
F E A S T S  
AND  
F A S T S  
OF THE  
CHURCH of ENGLAND.

WITH  
MEDITATIONS and PRAYERS,  
Pious and proper for them.

And some also upon the *Sacra-  
ments*, and other *Subjects* of *Sacred*  
and *Weighty* Consideration, both for  
*Christian Life* and *Comfort*, in *Sick-  
ness*, and at *Death*.

By Dr. W. BROUGH D. G.  
*and one of his late Majesties Chaplains*  
*in Ordinary, and Author of SACRED*  
PRINCIPLES, &c.

I Cor. II. 16.

*If any man seem to be contentious, we have no  
such Custome, neither the Churches of God.*

L O N D O N, Printed for Benjamine Billingsley  
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TO THE  
DUKE  
OF  
RICHMOND  
AND  
LENOS  
His GRACE.

SIR,



Our Noble  
FATHER,  
a Person as  
High for Ex-  
cellency of Spirit as  
A 3 Blood,

The Epistle

Blood, having as much  
of Saint as Prince in  
him. A great Sonne and  
Friend of the Church; a  
full and lively Image of  
Him, who is most Good &  
Great. A rare Copy of  
one Regularly, Rationally,  
Really, & Constantly De-  
vout & Charitable, without  
all Ostentation of vanity  
or Contradiction of life;  
He Sir, with floods of  
teares from the Churches  
and Nations Eyes, is  
loosed from an ill Earth,  
and

---

Dedictory.

---

and arrived (whither his  
course tended) at the  
Blessednesse of Heaven:  
But to you, the Son of his  
Prayers and Hopes, He  
hath left the double Inhe-  
ritance of his Honours  
and Vertues, and your  
hands must wipe off our  
teares. And God be bles-  
sed for it, so you begin to  
doe, whilest we who knew  
him, see you, and behold  
with comfort (and good  
hope) so many of His Mo-  
tions, and good Dispositi-

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## The Epistle

---

ons in you, that Body and Spirit both seem to be Alive still; and whilest you live and they in you, (and long may both!) He cannot be altogether Buried. And we (especially we of the Church) who honour His Ashes, cannot but admire and blesse you His Image, who have learn'd to write so early and fairly, good, after your Fathers Copy. Carrying a constant Foot to Gods Sanctuary; and there finding

Not yet  
eight  
years old.

Dedicatory.

*finding both a Knee and  
Mouth at His service.  
These Buds of Hope and  
first Apparitions of your  
Fathers spirit in you, we  
take for Prophecies of the  
Flower of your Race and  
Pillar of your House.*

*Go on Good Sir, and  
let none so far Delude  
you, as to make you think  
Piety a thing of Peasan-  
try, & Religion fitter for a  
Church-man then a Noble  
person. Believe it your  
Happinesse to be great in*

*A 5*

*Hea-*

The Epistle

Heaven as Earth, and  
your Honour to have a  
good name as well in the  
Church as the VVorld.  
Let none Deprave you  
so much as to make it  
Noble to follow base  
Lusts, and what throwes  
us below men, to besit  
persons of Honour. Let  
others with Domitian  
the Roman Emperour  
spend their time in cat-  
ching Flies, and with  
the Grecian \* delight to  
roll themselves in Dung  
(vaine

\* const. co-  
pronimus.

---

Dedictory.

---

vain & vicious pleasures.)  
Do you embrace Piety as  
Princely, no Musick like  
Davids Harp, no Money  
to Constantines Coines,  
which makes the one as  
Famous as his Scepter,  
and the other not less Re-  
nowned then his Con-  
quests. For that and these  
proclaim them pious as  
well as potent men; The  
Harp (with which David  
vied

Humble Servant,

WILLIAM BROUGH.



The Epistle

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ILATED  
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The Epistle

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14 Feb.

Devotion. *The Coines*  
(as *Constantine* was  
and would be portraid)  
present him on his Knees  
at his Prayers. Sir, make  
us true Prophets who  
foretell in you, your Deare  
Mothers Comfort, your  
Friends Glory, the Chur-  
ches Joy, the Honour and  
Firmament of your Fami-  
ly. So he praies who hath  
been under your  
P

---

Dedictory.

---

*ny Amens as your Father  
had Hearts, that your  
House may long last, and  
you live to Resemble your  
Heavenly Father, and  
Revive your Earthly!*

*The most Cordiall and  
Common Prayer of*

SIR,

Your Graces most

Humble Servant,

WILLIAM BROUGH.



my  
rain



THE  
P R E F A C E  
AND  
GENERAL PURPOSE  
OF THE  
AUTHOR.



He Mark at which all good Designs and Acts take their aim, is the Glory of God, and (which 1 Cor. 10. falls in with it) the Good 31. of Man in order to His Glory. To this Scope These Devotions tend. Their *First* part to advance God in His Honour; The *Second* to promote the *welfare* of thy Soule.

Holy Feasts are Gods Honours. High and Solemn Services Dedicated to Heavenly Majesty. With Sacred Offices erected for His Glory. Founded on some Acts of His Singular Goodnesse and Blessing; for which we doe Religiously Rejoice before him, and Triumph in His holy name. Holy Fasts are Gods Glories too; In which we do proclaim His Greatnesse, and set forth his Sovereignty on whom

Part. 1.

Deut. 16.  
11, 14.

## The Preface.

whom we (Persons and Nations) all depend, as our Lord and God, for Life and Comfort, and whose Displeasure we dread and deprecate as the Fountain of all our Want and Wo. In them therefore with all possible Acts and Signs of Subjection, we Afflict our souls, and Humble our selves before him, making our selves little, nothing, less, worse, to shew Him Great, Just, High above all. Not taking to our selves any thing but Shame, to give Him all the Glory. In keeping of both, though the Body have a Part to act, and Duty to doe, the Mindes elevation in her Thoughts and Desires, is the main Observation, and the Soul both of the Fast and Feast.

*cum in fervore meditationis ardor orationis, &c.* Holy Courses carry us unto Heaven. By the Motions and Operations of that Spirituall Life, of which we have Birth by our Baptisme, Growth from the Holy Eu-charist. Whose Decaies and Failes are Restored by our Repentance, and we in it Preserved through Perseverance. The true and onely Ground of Comfort in Sicknesse, Peace at Death, and Bliss after it. And indeed of all Happinesse to be had in Life and Death.

Now, as in those Honours of God we doe our selves good, because by them we Receive from Him His Blessing and Honour according to the Everlasting Rule and Law, after which He proceeds with man in His Goodnesse and Holinesse: so in seeking our own Eternall Good, we doe Him Honour. The way being our Holinesse, which

is

## The Preface.

is much to His Glory. All our Regular: Isa. 35. 8. and Religious Actions being as so many Tongues and Trumpets of His Praise, and Psal. 50. our Life opening many Mouths to His Honour. At one End then and Mark Holy Mat. 5. 16. Devotion and Conversation, though they *Qui bene* do not at first look, they do at last meet. *agit Deum* And these are our parts and purposes, *laudat.* the Summe and Aime of these Devotions. Aug.

That the *Issue* may be answerable to their Aime, (with Reference to the severall Advertisements in the Particulars) against those contrary Winds and Blasts of Doctrine, which may make them fall short or wide of the Mark, to fortifie and fore-arm thee, and speed them the better, I premise these *Generalls*.

1. Demand not peremptorily an Express Joh. 1. 1. Scripture for warrant of every Particular in 25. and about Gods Service. For unlesse the a Lev. 24. Bible should be bigger then the Church, and 22. the world too, it cannot be Comprehensive of Nu. 15. 34. all and Singular cases (a) and Circumstances which were, are, will, or might be; *legis autor,* it is Impossible. And since the Light of *latur. Last.* Nature is Gods Law in the Breast (b,) if 1. 6. c. 8. what is done by it contradict not That in c Tert. de the Book, (c) there is leave and *license e- res. carnis* enough from God the Author of both, and In Dei so more is not Necessary. It was a Gross *rebus, &c.* Errour to make the Light of Nature a sufficient Pelagiant Guide to Heaven (d,) and it is, to set up Reason as Supreme Judge in Religion (e;) e Socini- but that may be a good *companion*, though ans. not

## The Preface.

*Verbum*  
*Dei summa*  
*ratio. Bas.*  
*f Discipuli-*  
*narians.*  
*Luminis*  
*naturalis*  
*ducatur*  
*repellere,*  
*non modo*  
*stultum est*  
*sed impi-*  
*um. 1.4.*  
*de Civ.*  
*Dei c.6.*  
*Church*  
*hath po-*  
*wer to*  
*make*  
*Laws, &c.*  
*Calv.*  
*1 Cor. 14.*  
*40.*  
*Tir. 1.5.*  
*Heb. 13.*  
*17.*

not such a Guide; and this a *Friend*, though not a Judge; and he that is an Enemy to them, when they are not to Gods Word (which is indeed the Sovereign Reason) in *S. Austins* judgement is as great a Sinner as Fool, and as great a Foe to Religion as Reason. (f) Nay since that is enough as to require more is vain, to exact it is *perillous*. To put a *Shield* into the hand of the *Jew* to defend his *Seventh day Sabbath* against all the Christian World, and to defie our *Translation* of it to the *Frist*, because they had, we have no such *Explicit* Commandement. Yes, and to give a *Sword* to the *Anabaptist* too, to cut all Infants off from *Baptisme* at one blow, because (besides the usage of the Church) our Command for it is but by *Equivalency* and *Generall* Warranty. And the *Separatist* hence will take a *Hammer* to beat down the Church, which if it cannot prescribe as a Mother, where God the Father doth not command (since That is all the claims for hers, and This is Gods) hath no Authority. And God Himselfe shall have little left, who doth (under Him and for Him) give her the power of such Commands. Which themselves use with sufficient and severe Authority, who have no better, nay no other, nay not so good a plea for their power.

2. Revile not those things as *Ill* and *Komish*, which have good *Religion* and *Reason* for their Pleas. For we bewray grosse *Ignorance*, if we make what is *Primitive* to be

## *The Preface.*

*Popish*; what is really and culpably such, being *Novell*, and not of so *old* and good a date: Great *Malice*, if we allow nothing good in them, when we cannot see, and say all things are ill because we have some of them, and hold them not so in our selves. Nor shall we shew more in this then we doe Prejudice. When we make that a *Blot* in Religion which is a *Beauty*. And consequently, if ours be as *black* as our mouths, do the Adversary (instead of Shame) an Honour, and bring on our selves a Blot. This is not to *convert* them from their Errour, but *confirm* them in it, as very good, when what is made worst, is found not ill. And the way, if not better established, to stagger us in our owne, if not make us fall, when we are convinced, that our Detestation of Theirs was founded upon Passion and Errour, and what we called Gods Zeale was indeed our *Fury*.

Had we the *Capacity* of *Children*, our Mother-Church hath given us both a Copy and Lesson of more Christian *charity* and *wisdom*. Which in her just Reformation of Religion (Depraved much by the Church of Rome, both in points of Faith and Life) proceeded by this Rule; Not to differ in any thing from the Roman Church, where-in they do concur with the Primitive; not to leave them where they keep to Gods Infallible Word and Canons, and the Churches Catholick and Universall *creeds* and *customs*; That they and all the world might see, our severing from them was  
not

## The Preface.

a *Consuetudines Angliæ.* not an act of pet and peevish minde, but good wit and judgement; Not a fit of Spleen and spite, but the deliberate determination of a sober spirit, and well-governed Conscience. Which if it had been (as it should) well weighed and followed by all Reformers, had got us from them more Profelytes, and them from us, fewer Apostates.

b *In quibus non statuit Scriptura mos populi Dei pro lege.* Aug. ep. 8. 3. Reject not all (a) *Customes* which are and have been in the Church. For in Sacred life (b) as well as civil, Ancient Usages passe for Lawes. Christ said, *I am Truth*, not *Custom*; And *Custom* without Truth is but the oldness of Errour; (c) but when with and for the Truth, we owe both Reverence and Obedience to the Hoary Head of Custom. And as the Fathers bid us pay it, \* the *Scriptures* warrant it, (d) and God Himselfe seals it (e), St. Paul makes something (if not much) due to it, when He condemns Contention in Church-matters, because neither the Apostles nor their Churches had any such *Customes*. we have no such *Custom*, nor the Churches of God. A Respect then is due to Ecclesiasticall *Usages*, especially Catholick, Universall, and Apostolicall Custom. When as the Church is the Ground and Pillar of Truth, these stand as those stones out of Jordan, to shew the Ancient Bounds of the Ground, and serve as Monuments and Marks of Religion, the better to make, or at least keep up the Pillar. By Saint Paul's Evidence then, to crosse *Customes* and

c *Cypr.*  
 \* *τὰ ἀρχαῖα καὶ νεώτερα.*  
 (Mos antiquus obtineat.) In Concil. Nic.  
 d Deut. 4. 12.  
 Job 8. 8.  
 Ro. 2. 15.  
 e Mat. 19. 8.  
 I Cor. 11. 16.  
 I Tim. 3. 15.  
 Jos. 4. 6.

## The Preface.

and contemne them, instead of paying them a due Regard, proves men more Contentious then Religious, and shewes them greater Friends of Strife, then Truth. And Saint *Austin* being judge, to forsake or question what the whole Church hath usually observed, hath more Phrenzie then Piety in it, and is not an act of extraordinary Zeale and Goodnesse, but of an Insolent madness.

And this I premise as a sufficient and usefull Passe and Guard against all Cavills and Blusters of Contrary minds, for the Observation of the Churches Holy Fasts and Festivalls.

What is writ of Christian courses and *Part 2.* *Wayes* requires more a Practise (one would think) then an Apology; yet because as the *Separatist* before, the *Catharist* here stands somewhat in our way, we must cleare the passages. To those then that think *They doe not sinne, they cannot fall*, they are above *Repentance*, beyond *Apostacy*; I wish a Profligate Time and Apostate Age, gave not so great a Confutation: Full of as many Sinfull Persons, and Senselesse Changes, as before it here was not known, and besides it none can parallel. The *Novatians* of old, those Murderers of *Repentance*, yet let *Baptisme* live. Yea, in High and Holy Reputation which made them Deferre it, not Deny it. Safe they were with it, but to sin after it was wish them to be past all Recovery of Heaven, or place of Repentance. Therefore they

*Interfectores Pœnitentiae.*



## The Preface.

Heb. 6.4. they did put it off, not because they did deride as they it but dread it. Ours stumble at the *Threshold* urg'd it. of Christianity, and so fall in the *House*, and yet so pure in their owne eyes, as if they

*Quod voluimus san-* could not fall at all, or not be foul, where-  
*ctum est.* soever they fall, yes and in their own mouths too. From which Saint *Ambrose* doth well  
Donat. conclude them foul : *Hoc ipsum dicendo*, the

*Andes No-* very saying so is Falshood, the thinking so  
*vatiane* Pride, and both these are filthy. And  
*purum te* which is fouier, if it can be, All but them-  
*dicere, &c.* selves must be for Hel, they alone are for  
*Hostes mi-* Heaven, which is as abominable Uncharita-  
*seicordiae.* blenesse : *Erige scalam* (as *Costantine* said to  
Cypr. *Acetius*) Their Ladder is too pure and per-

*Et solus in* feet for any else to go up to Heaven. But to  
*caelum con-* those who are Deluded and Depraved alike,  
*scendito.* I offer Chists advice, *Collyrio inunge oculos* ;

Euseb. Naked and polluted souls (God knows) sen-  
Rev. 3. 18. suall sufficiently in their lives, to whom if  
Jude v. 19 any such eyes have this Book in view, I pray  
God it may betome a Box of such *Eye-salve*.

*Quotidia-* A *Christian* life is a continuall Repentance,  
*na poeni-* sayes *Luther*. And if life with *Job* be a Per-  
*pentia.* petuall, S. *Paul* makes the Chistians an end-

Eph. 6. 13, lesse Warfare. If we have not the better  
18. shield and care, the best may be wounded and

Ro. 11. 20. fall. So what is written, is not superfluous, of  
the daily *Uses* of Repentance, and aids for Per-

Isa. 38. 3. severance, the only way to make a Sick b d soe'r,  
Psal. 41. 3. and Death-bed blest. Putting the pillow of

Peace under our Head there, and here the  
Staffe of Comfort into our Hand, on which  
with *Jacob* we may lean and blesse, and

Heb. 11. Depart with Blessing in our Mouth, and  
Blessed-

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## *The Preface.*

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Blessedness in our Eye. The last But and Bound to which our lives tend, and Mark our souls should aim at. To which I hope and pray, These following *Pities*, as holy Arrows drawn from no ill Mind, may by the Blessed Blast and Conduct of the Holy Spirit in Thee and on Thee, lead and serve Thy Soul.

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*The*

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The Dominicall Feasts  
Weekly and Ex-  
traordinary,  
With  
*Meditations & Prayers.*

THE FIRST PART.

- For {
1. The *Lords day*, or *Sunday*.
  2. *Palm-Sunday*.
  3. *Easter-Sunday*, with
  4. { *Easter-Monday*.
  5. { *Easter-Tuesday*.
  6. *Rogation-Sunday*.
  7. *Whitsunday*, or *Pentecost*, with
  8. { *Whitsun-Monday*.
  9. { *Whitsun-Tuesday*.
  10. *Trinity-Sunday*.

Advertise-

## Advertisement touch- ing the Dominicall Feasts.

**B**y the Love we have to Christ, Πας ὁ φι-  
λοχευδς,  
Ἑ. c.  
Ad Magn.  
we must observe the Lords  
Day, saith S. Ignatius. And by the  
love they bear to it, most do. And  
by the love we have to Religion, all  
should. For That will grow a thing  
of great Incertainty, and come to  
nothing, if there be not (as a set  
Place where, so) a set Time when  
to serve God, and observe it. There-  
fore the Seventh (the Set day to the  
Sabbath) is put by God Himself; not  
onely for a Sign, of our Sanctificati-  
on, but the Summe and Substance Isa. 56. 4.  
of all his Service. . A weekly Keep-  
ing then of the Lords Day, and do not  
more generally then justly grant, and  
all are Advocates for it, though not  
with the same pleas and wayes of  
Observation.

(\*)

And

a Palm-  
Sunday.

b Rogati-  
on Sund.

c Trinity-  
Sunday.

d East-  
day.

e Whit-  
Sunday.

Primum  
in diebus  
tenet  
N. &c.  
litter.

...then should Libel a-  
gainst the Extraordinary. Because  
they are but Additionals to the Ho-  
nour of the Weekly. Grounded up-  
on some singular Acts of Christ or  
the Church, done on those Particular  
Dayes. The Progress and Proclama-  
tion of Him as Messiah, on the  
Lords day before His Passion, <sup>a</sup> Her  
extraordinary Praying on that Day  
before, & the Week of His Ascensi-  
on <sup>b</sup>. And Sacred Memory and Of-  
fice to the Holy Trinity, after the  
Third Persons Apparition <sup>c</sup>, But  
especially those on which He Raised  
his Holy Body <sup>d</sup>, and sent the Holy  
Ghost <sup>e</sup>. Above all other, to question  
the Title and Honour of <sup>the</sup> most  
Great Christian, <sup>one</sup> of those Two  
gross both <sup>of</sup> Feasts, is an act of  
For shall absurdity and Injury.  
for <sup>the</sup> all Lords Dayes be kept  
the Blessed Resurrection on the  
first, and shall it be neglected, a-  
bove the rest? Give we it but a  
Common Portion, and yet grant it to  
be

## Advertisement.

be the First-born? And shall that  
Lords day on which the Holy Ghost  
(the great Gift of God) came down to  
earth, not be a White one in the  
Eye of the Church? And for the  
Holy Ghosts sake be never the more  
Holy Day? Nor for Gods sake, who  
made It and Us in it, Twice bles-  
sed, be at all more Hallowed? In all  
Reason and Religion too, If single  
it must have an usuall part of Holy  
Honour, For this it should receive a  
double portion. High Lords Dayes  
there may be as well as High Sab-  
bath Daies. And what more High  
then Easter, which Crown'd the  
First day Queen for Christs Con-  
quests, and Whitsunday which Domini-  
Proclaim'd it Princely by His Gifts: cus dies  
Most Happy both and Heavenly. Sanctissi-  
mi festi  
dicatur  
And if these be principall and ab Aug.  
Royall Feasts, they must have daies  
of Honourable Attendance. And  
since they are greater then the Jews  
Passeover and Pentecost, of which  
one

## Advertisement.

Tertium  
Festidiem.  
Aug. de c.  
22.

one had Seven, Two a piece should  
(and need) not be thought too many.

Though then we have no Re-  
verence and Duty to the Churches Ho-  
ly Orders and Usages; No Dread  
of any Curse for removing Her An-  
cient Monnds and Land-marks; If  
any love or care of Religion live in  
us, As we are for the Weekly we  
should not be against the Extraordi-  
nary. And if we be not mad (with-  
out both Grace and Wit) we should  
not so fight against the one, as to  
cut off the other, till we have de-  
stroyed all both Times and Things  
of Devotion. Leaving at last no  
Feasts or Dayes to serve God in,  
nor Religion to serve him by, nor  
God to be served.

The



# THE HOLY FEASTS

AND

Fasts of the Church, &c.

## *The Lords Day.*

MEDITATION upon Rev. I. 10.

*I was in the Spirit on the Lords Day.*



Very day is the  
Lords. The Maker  
of the Sun, is the  
Lord of the day, and  
of the night too. *The* Ps. 74. 17.

*day is thine, the night is thine,  
thou hast prepared the light and the  
sun. The Sun and Moon to divide  
Time into those two. The sun to* Gen. I. 14.

B

ru'e



*rule the day, (the greater light)*  
 Gen. I. 16. *and the moon and stars to govern*  
*the night, (the lesser Luminaries.)*  
 But, some Day, is with Special-  
 ty, Gods, Because, by His Pre-  
 cept, or Providence, Extraordi-  
 narily His. *This is the day which*  
 Ps. 118. 24. *the Lord hath made, let us rejoyce*  
*and be glad in it.* That is, keep it  
 as a Holy and Festivall day. And  
 so, this first of the week, is, *The*  
 Aug. Ser. *Lords Day.* Christs Resurrection  
 251. de  
 Temp. *then from the dead, was the Rise,*  
*and the Churches observacion*  
*the Growth of that day, and both*  
*make it to be The Lords. The*  
*Honour of the Seventh day was*  
*Buried, and for it, This did Arise.*  
*Justly set on the Throne, because,*  
*the Queen of daies. And rightly*  
 Regina die- *Crowned Queen of daies, because*  
 rum. Ign. *The Redemption is the Crown of*  
 Ps. 103. 4. *Mercies. The Creation (by our*  
*Fall) became a miserable day to*  
 1. 1. 1. 1. *us (rather then ever damn'd, bet-*  
 ter

ter never borne) But by our Re-<sup>Ma. 26.24</sup>  
demption, the Blisse of that, is re-<sup>2Cor.5.17</sup>  
stored; and a Blisse above that, be-  
stowed. So the Sabbath-day that  
was, is Deposed; and The first,  
Created Lady of daies, because  
of that great Act of The Lords.  
By His Rising from Death, Pro-<sup>Heb.4.10</sup>  
claimed Lord of life. And, sealed  
Lord Redeemer of the world. For  
this, we have not onely the Fa-  
thers, but an Apostles evidence: <sup>Act.4.11</sup>  
*The Stone refused, was then*  
*made Head of the corner, and*  
*It crowned, the Choise of daies.*  
It is the day which the Lord hath  
made, yea, and the day which  
made (that is) Manifested Him, <sup>Act.2.36</sup>  
Lord. The Primate therefore,  
the Chiefe, the Onely Day. And <sup>Rom.1.4</sup>  
for that we have the Churches  
Primitive Practice, and S. *John's*  
witness. For, it was famously  
known in his time, to be The day  
of the Lord. And Sacredly obser-

ved and Honoured then, as The Lords day. He was in the Spirit then, by His Devotion to it. And filled he was with heavenly Visions and Revelations, when he was at His Devotion in it. And indeed, when he and all the rest of the Apostles had their first and greatest fill of the Holy Ghost at Pentecost, it was at their devout Meeting, upon this First day. He at *Patmos*, and They at *Jerusalem*; He Banished, and They Assembled. The Spirit was in Them, and He in it, on the Same day, that is (for His Honour) the Lords, and (of the Week) the First. Ever since observed by The Church with singular Advantage to Gods Glory, and great increase of His Grace, as Christs Heavenly Coronation, and The Spirits Holy Market-day. As I love my Soul, and would have it Prosper, and be happily Provided

ded for, Lord make me ever One  
at that Market ! In the place ap-  
pointed (The Church) amongst  
those Holy Merchants of Thine Isa. 55. 1.  
Rev. 3. 18.  
(The Priests) For those Blessed  
Commodities of Thine, (Thy  
Graces.) And if my Spirit be too  
poor, to reach to Heavenly Ra-  
ptures and Revelations, let me be  
so Rich, as to be Furnished with  
all Holy Necessaries for my Soul.  
If not in The Spirit, let Thy Spi-  
rit be in Me, O Lord !

### The Prayer for Morning.

*O Lord, who this First day of* Mar. 16. 2.  
Rom. 1. 4.  
*the week, didst Rise from Death,*  
*Declaring Thy self thereby to be the*  
*Lord, and Dedicating this Day*  
*theretn, to be the Lords ; By thy*  
*Holy Church and Children, Religi-*  
*ously observed and Consecrated, ac-*  
*ording to that thy first and most*  
*Glorious Declaration and Dedic-*  
*tion*

tion: In Obedience and Observance  
to Thee and It, let me Keep the Day.

Rom. 6.4.  
6,8.

And by the Vertue of Thy Holy Resurrection, let me rise from the death of Sin, to the life of Righteousnesse in my Soul. Believing that I shall at that day arise from the

Ro. 15.22.  
Hof. 6.2.

Grave, in my Body. And, Hoping to be Raised from the greatest Grief, and most deadly Distresse to my Soul & Body, by Thy Comfort. Thou that didst Raise Thy self out of the Grave, Bring my Soul and Body, and estate, out of the Sepulchre of Sin and Death and woe (Thou canst, Thou wilt;) And Revive Thy Church and Children with me in this, and that day, I beseech Thee! Lord Jesus Raise us all. Amen.

### The Prayer for Evening.

O Lord, I have seen this Holy-day begin and end, ( for that I blesse Thy Mercy! ) Thou hast seen  
the

the Desires of my Soul to do This day  
some Duty to Thee (for this I blesse  
Thy Grace ! ) Thou hast given me  
This day some Opportunities, and  
others some Abilities to serve Thee,  
and do Ministerial offices for me,  
(For both, I blesse Thy Provi-  
dence ! ) O Pardon what hath  
been amiss. Accept what is good. En-  
able us to do better, I beseech Thee,  
for Jesus Christ His sake. Amen.

## Palm-Sunday.

MEDITAT. upon Mat. 21. 8.

*Others cut down branches of trees,  
and strawed them in the  
way, &c.*

FROM these Branches grew the  
name *Palm-Sunday*. A piece  
of that poor Pomp which was  
then done to the Great *Messiah*.

A Prince, *whose Kingdome was not of this world*, That appears by His present *Progresse* to the Royall City. For instead of Chariots and Steeds, and Trains of State, He hath not a Beast but a borrowed one, to ride upon. No Crowne on his Head. No Scepter in his Hand. No Cloth of estate over Him. No precious Furniture about Him. No Tissue upon Him. No Caparisons of Gold under him. No Rich Carpets, and Curious Tapestries before Him. No Heralds in Robes, no Clarions, no Trumpets to proclaim Him: And yet, *Solomon* in all his glory was not arrayed like this Lilie of the vallies. No Coats of Arms like his Fishermens. No Laurels to the peoples Boughes. No vests of beaten Gold to their spread Clothes. No Troops of Nobles to His Trains. No Grandees to His Disciples, (which have even the

Mat. 21. 3.

Cant. 2. 1.

Iulke 10.  
20.

the Divels themselves for their Subjects.) No Heraulds to the Babes that blesse Him. No Salve's, no Jö's, no Ave's to the Hosanna's and Benifons bestowed on Him. *The Son of David, The Christ, The blessed Messiah, The Promised Prince:* No *Barchocab* that comes in his own, or the Devils name, but in Gods. *He Saves us! God Save Him! Blessed be He that cometh in the name of the Lord!* That We, Gen. 18. 18. Act. 4. 12. They, Jewes, Gentiles, All the Nations of the world in his Name (and his alone) may be blessed. To Him Son of God as well as Man, *Son of the Most High, Hosannah* as High as Heaven, is with the Lowest. To God of Heaven, on Earth, In Heaven and Earth (above Heaven) *Hosanna* to the Prince of Heaven, Heire of all things, Lord of Angels, King of Saints, Sovereign



to Devils, Creatour and Saviour  
of the World: By Inheritance,  
Purchase, Conquest, Prince and  
King, and Sovereign Lord of  
Heaven, Earth and Hel, *Hosanna*  
*in the Highest!*

So they Cry now, but *Crucifie*  
after. They make Bloody Outcrys  
for these blessed Acclamations  
(The very same men & Mouths)  
yes and Crown Him with Thorns  
instead of Palmes, and put a pur-  
ple of Scorn upon Him, that now  
take off their own Clothes to  
Honour Him (The very same  
Hands.) Nay, they Dye their  
Heads and Wash their Hands in  
His Blood, which once opened  
their Mouths, and lifted up their  
Hands for His Blessednesse.

Mar. 27.  
25.

Within five dayes both are  
done. And writ to teach us,  
That to Court the Multitude is  
to Coat the Moon; nothing is so  
mean, so mad, as to make their  
Mouth

Mouth my Heaven, and their  
 Breath my Blessednesse. Though  
 as Innocent, as Excellent, & Con-  
 stant as Christ himself, the People  
 by their own Unsteadinesse, or  
 others Artifice, may cry me as  
 fast to a Crosse as ever they did  
 to a Throne. But if the Simple,  
 Fickle Rabble change, let us not  
 alter. The Hosanna that was Lu. 23.24.  
 then, let us cry now. Cry it at Lu. 22.32.  
 the Crosse with the Penitent  
 Thief, that we may Sing it on  
 the Throne with the Glorified  
 Apostles: nay for the Hosanna  
 of the Saints, Sing the Halleluja  
 of the Angels, when we shall Re- Rev. 19.1.  
 ceive with their gifts of Blisse,  
 their tongues and songs of Glo-  
 ry. *Amen, Hallelajah!*

The Prayer.

*O Lord Jesu Christ, Yesterday, Heb. 13.8.*  
 and to day, and the same for e-  
 ver, *who didst receive of the Jews*  
*Honour*

Honour and Ignominy, Applau-  
 ses, and Out-cryes, Hosanna's &  
 Crucifiges; let me never build my  
 Blisse on so brittle a Foundation as  
 the Breath of Man, especially of a  
 Multitude; which as a wind, so  
 soon comes and goes away, and (as  
 a Castle in the aire) failes and falls  
 in an instant: Since, if I be the  
 same to them, they may be diverse  
 to themselves, in their Judgements  
 and Affections: But on thy Love  
 let my Soul lean, who art the same  
 without change of minde or will,  
 both now and for ever. O let me  
 Constantly love Thee, that Thou  
 maist Eternally love Me. And not  
 give me Thorns for Palms, but  
 Palms for Thorns! for all my af-  
 flictions of this present life-time,  
 an eternall weight of glory. A  
 Crown that doth not fade. Above  
 the Moon which signes and makes  
 change with Thee the Sun of Righ-  
 teousnesse, who dost Rise and never  
 Set.

Mal. 3. 6.

Jph. 13. 1

Isa. 54. 8.

Rev. 7. 9.

2 Cor. 4.

17.

Rev. 21.

25.

*Set. Hosanna to Thee, not on Earth,  
but in Heaven, Hosanna in the  
highest. Amen.*

## *Easter-Day.*

MEDITAT. upon *Mat. 27. 65.*

*You have a watch, Go make it as  
sure as you can.*

**T**He Jewes having got Christ  
to a Crosse, and thence to a  
Grave, think there to keep him  
for ever going out. To *Pilat* there-  
fore they go to secure the Corps  
from being (as is pretended)  
stoln away by his Disciples, lest  
what himself said (He should Ar-  
rise the Third day) should be re-  
ported by them, and believed by  
others, and raise stir amongst all.  
The Judge, who against his own  
judgement, gave the Live Body

to their Bloody Hands, commits the Dead to their Will. They Seal the Stone at the door of the Sepulchre; set a Guard to watch & keep all safe, & (as they thought) made It and Him Sure. But O Judge blinded with Ignorance, and Jewes with Malice; Did you not see Rocks rend at His Passion, and will a Stone bar His Resurrection? Did you not heare of Dead Saints rising and walking up and down the City, and can you hinder it in a Dead Saviour? Was not the whole Band of you struck down by a word of His Mouth, and can a Watch keep Him from Rising up? Though your Souldiers be too strong for weak Disciples, can they hold Armes against Angels? Because God suffered your bloody rage to do a thing incredibly barbarous (to butcher your Saviour) do you presume to do what is absolutely

Mat. 27.  
51.

Jch. 18. 6.

lutely impossible, to destroy Act. 2. 24.  
 His Son? No. A wonder it was  
 to Heaven and Earth that the  
 Maker of both should be suffered  
 to die, the ruine of the world it  
 would be, if the Preserver of  
 it should not live. That the  
 Prince of Life should be subject Acts 3. 15.  
 to Death, is strange, not that He  
 should be Sovereign of it. That  
 He who is Immortall should taste  
 Death, is wonderfull, not that  
 He should not see Corruption. Acts 2. 27.  
 That the Lord of Angels (who  
 feeds all things) should not feed  
 worms! That God should go  
 into a Grave, not that he should  
 come out of it! It is impossible  
 for His *Person*, yes, and for His Acts 2. 27.  
*Function* too. For when all is  
 suffered on Earth, something  
 must be done in Heaven. A *Prin-*  
*ces* office, as well as a *Priests* be-  
 longs to a Saviour. A *Throne*-part  
 as well as the *Crosse*-piece.

He

He must be a *Sacrifice*, and have a *Sovereignty*. Gain himself a People, and give them a Protection. A *Possession* must be after the *Purchase*. And the Spirit granted, as His Blood-shed.

Acts 2.17.

An *Advocate* He must be as well as a *Surety*. And *Intercede* as well as *Expiate*. Appear in the presence of God (as of Men) for us. At the Right hand of God, after that of the Thiefe. From a Grave to come to such a place as Heaven, such a Throne, such a Presence, such a Hand as Gods; no way but by a Resurrection: Make therefore the Sepulchre as sure as they can, He must, He will, He did Arise. The Angel is a Roller of the Stone. The Wax melts at His Presence. The Soldiers die, and their *heart within them is even as melting wax*. So their Security against the Resurrection is an Assurance of it.

Heb. 9.24.

Mar. 28.2.

Their

Their Seal signs it. Their Soldiers witnesse it. Their Watch (bribed and suborned) said no after, but before, affirm'd it. Let the Jews stand (as then) now Infidels to it; to us Christians; it is so many wayes made *sure*, it is our Creed to believe it.

O that it were made as *good* too! He did; by Vertue of His, by the Pattern of Him, for His Honour, to our Blisse, we should Arise. And if we do as we should, we shall as we wish: We must from *Sin*, we may from *Woe*, we shall from *Death*. The first by our Repentance, the rest by His Deliverance.

*Repentance* is the Resurrection of the Soul from the death of Sin, to the life of Righteousness.

*Deliverance* from Extremity is a Rising from Death. The dust of it (yet at greatest) less then a Grave.

*Raising* up the Body at the Last day

Col. 3. 1.  
Rom. 6. 4.

Eph. 5. 14.  
1 Cor. 15. 34.

Psal. 113. 17.  
Ps. 116. 3.



Rom. 5. 15. day is to be done for all as easily  
 1 Cor. 15. as one, by Power infinite, and is  
 22. done for all in one. An *Adam*  
 1 Cor. 15. that is the Common Root, a  
 47. Christ who is the *Head* of Man-  
 1 Cor. 15. kind. All that are His, shall  
 23. arise then. But look well to our  
 Souls now, for the good of our  
 Bodies then. Secure our Repen-  
 tance. Make sure the Sepulchre.  
 No hope of life without the  
 death of Sin. Else to rise from  
 Woe, is but to fall deeper into the  
 Pit, and from the Grave to come  
 to a Bar; and fall from it, to  
 Hell: But if that be sure, so is  
 our Deliverance from Woe, if  
 good for us, and if not, it were  
 wofull. Make the Prison safe  
 for S. *Peter*, and the Scaffold rea-  
 dy; shut it never so close upon  
 the Apostles; an Angel hath  
 them all, out. And so shall be  
 our Resurrection from the Grave.

Let the Philosopher roll his  
 stone

stone of infidelity upon it. Put the Seal of Sense to it, and set Reason to stand Sentinel against it; That what Worms eat, and Winds scatter, after so many Transmutations, should rise it self, the same Body again, an Archangel shall raise it up. By the power which made it first of <sup>1</sup> Thes. 4. Dust, and brought Christs out of <sup>16.</sup> Gen. 2. 7. the Sepulchre.

### The Prayer.

*O Lord, (who didst according to Thy Word, and the Appointment of thy Father (maugre all opposition of the Heathenish and Jewish people) Rise from Death the Third day, and wast after a Cruell and Ignominious passion Exalted to be a Prince and Saviour; I beseech Thee, by Thy Spirit of grace raise <sup>A&.4. 31.</sup> me from the death of Sin and grave of Lust to a righteous Life: That*

*I may be Revived in, and from all my woes on Earth, and Raised (for all the worms and changes which shall fall on me, upon or under it) to the Doome of the Blessed, and Blessednesse of the Saints in a life without all Woe and Sin, without death or change of Body or Soul, Immortall, Eternall, Beatificall, for ever, Blessed Lord, by the Merits of Thy Death, and Vertue of Thy Resurrection, so Raise me in this world, that I may Rise so in the world to come: And be with Thee for ever and ever. Amen, Lord*

1 Thes. 4.  
17.

*Jesu! Amen.*

*Easter-*

# Easter-Monday.

MEDITAT. upon *Luke 24.34.*

*The Lord is risen indeed, and hath appeared unto Simon.*

**I**F ever subject to Death, He should not be the Lord. The Lord of Life may lye, but not long in a Grave. He may be Captive, but will be Conquerour. Bound if He be for a time and turn (as He was for our Debt) loosed He must be, and was, to get and give us our Acquittance. Not in pretense and shew, but *indeed* He was. The Stone is rolled from the Sepulchre. The Grave-clothes lye about it. The Kerchief and Sheet wrapt up, but no Head, no Body in it. The Watch set to guard the Corps, so frightened, that they are scarce able

*Isa. 53. 5.*  
*Rom. 4.*  
*25.*

*Joh. 20. 6.*

1 Cor. 15.  
17.

Mar. 16. 9.

Mar. 16: 1.

Mar. 28. 7.

Mar. 16. 7.

able to keep either their Wit or Life. This shews, that He was really Risen. And because no better witnesse for this then the evidence of the Eye, as the Lord did arise, *He appeared*. Upon this Act of His, depends all the Evidence for our Souls, and Assurance of our Salvation: For we had been in our Sins for all His Death, if He had not both quit and brought Himself and us out of all, by His Resurrection. His care therefore for our greater Faith and Comfort, is, to make it appear. And so he did to *Simon*. Not first, for that was to *Magdelene* to her out of whom He had cast Seven Devils. She was early at the Sepulchre, and hath the first sight of her Saviour. She goes thither, where He meets her, in love. She was therefore sent as a Messenger with the Blessed news to *S. Peter* (so it appears

pears to his ear ; ) but that's not enough, He must have it in His Eye too, so He appeared to *Simon*. Particularly, to Her, and Him, for the Comfort of poor Penitents, Grievous Sinners so, become Gracious Saints. A Polluted woman, and a Perjur'd man, one that had Seven Devils, but now hath in her the love of Seven Saints, hath the first word of the Resurrection.

From Angels, the first sight of her Lord. Another who abjur'd his Master, and perjur'd himself ; who profess'd he would die rather than deny Him, though all should, would never do it, when foretold and forewarned against the deed, one that was the first man at His Grave, though not last at His Crosse, *Joh. 10. 4.* He is the man who is honoured with the first Apparition. Penitentiall Tears gain Christs Heart,

Mat. 26.

75.

Eccl. Hist.

as well as His Bowels. *Mary* washed Christs Feet with her Tears, and *Simon* so washed his own face with his. Bitterly he weeps. As if *Mara* was in his eyes, such streams run down his cheeks every midnight to his dying day, that they are furrowed with those continuall watercourses: As if he were rather a Dying hart, then a Living man, and had as tender eyes with his tears, as *S. James* had hard knees with his prayers; which were said to be like Camels hoofs, by their frequent bows to his Devotions. To her and *Simon* He appeared.

1 Cor. 15.  
63.

But to others also, To *Two* on the Way. To *Ten* in the House. To *Thomas* with the *ten*. To more then *five hundred* of the Brethren. To *S. Paul*, after all. So to Men and Women, Apostles and Disciples. In House and Field. Together and Asunder.

der. To every person, in every place. He did every way appeare.

*Mahomet*, after his Thousand years time, appears not. Christ did the Third day. By this, the Truth of Christian Religion, by that the Imposture of the Mahumedan appears.

Open the eys of that Great part of the Deluded World, Good Lord, and make that Grand Impostor to appear, and the Cheat of his Tomb, by this stay in his Sepulchre. And let the hearts of all Christians be so openly good to all, that the truth of Thine & Their Resurrection may every where be seen ! Let none be such Hypocrites as to appear Saints, when they are not risen from their Sins ; nor any so profane as to say they are risen, when by their life no such thing doth appear. As our Lord, let us truly Rise, & evidently make it appear, that it is so.

C

The.



## The Prayer.

O Lord, who after Thy Resurrection, didst appear in the Angels mouths and Apostles eyes : let it appear in me, that Thou art Risen who art my Head, because I am raised from the grave of Corruption, who am Thy Servant. Let it be heard from my mouth, and seen in my life, that I am raised by Thy Spirit, & alive to Thy Glory. To Friends, to Enemies, to Thy Church, to the World, to Heaven, to Earth, let it every where appear, That at the Last day when all must appeare before Thy Bar, I may be quitted by Thee, before Men and Angels, found in Peace, and doomed to thy Glory. Clean from guile, and cleared of all guilt. By Thy Blessed Blood and Spirit. Amen, Lord Jesu, Amen.

Easter

## Easter-Tuesday.

MEDITAT. upon Luke 24. 39.

*Behold my hands and my feet, that it is I my self: handle me and see me, for a Spirit hath not flesh and bones, as ye see me have.*

**B**ESIDES the evidence of the *Eare*, strong when from the Mouth of an Angel; and that of the *Eye* (better then ten witnesses of the *Ear*) we have here the Testimony of the *Hands* too. An *Attraction* with an *Apparition*. Palpable as well as visible evidence, That, as in the mouth of two or three witnesses every word, by those Three Senses, this Point should be established of Christs Resurrection from the dead. A Point on which all our Christian Comfort and Salvati-

I Cor. 15. on onely depends, and in which  
 14. our Belief and Religion chiefly  
 consists, and therefore to us all  
 and the Apostles (who were to be  
 witnesses of it to the whole  
 world) above all, Gods wisdom  
 makes this to be most manifest  
 To take away all doubt and fea  
 of Delusion, He calls them to  
 come and handle Him and see  
 Him. Before they did *see* but not  
*touch* Him, now He condescends  
 Joh. 20. 7. and calls them to *handle* and see  
 Him. By their Senses to give all  
 Assurance to their Souls. Nay  
 He keeps and shews the Wound  
 of the Crosse, to heal all Infide  
 lity or Question of His Coming  
 out of the Grave. They may be  
 hold His Hands and Feet, and  
 them His Wounds. Made fir  
 for Cities of Refuge from the  
 pursuit of Guilt, for sinful Soules  
 but shewed now as watch-towers  
 from which both Eyes and  
 Hand

which chiefly us all, to be whole, some manifest and fear them to and see out not ascends and see give al Nay Wound Infide Comin may be and i de fir om th l Souls towers es an Hanc

Hands may discern the Truth of His Person, and by it, the certainty of His Resurrection. And if *Thomas* will have no Faith in His Body, without a Finger in His Side, His Heart is laid open for Him to see through the Perspective of that Breast-wound, that so his Sense and Weaknesse may be more convinced and satisfied, That it was He (no other but He) *His Lord* and *His God*.

Having thus satisfied all Capable Senses, He demonstrates it by them to their Understandings; and convinceth their Reason by their Sense. A Spirit hath not Flesh and Bones. Some composition is in it, but no Corporeity. If any Body be to it, it is not native, but assumed: But I have both. You See, you Feel that I have, The Limbs of a Man, The Marks of the Crosse.

The Wounds of your Saviour.

The same *Back*, the same *Head*, the same *Hands*, the same *Feet*, the same *Side*, which the Jews with Whips, and Thorns, & Nails, & the Spear, did Tear, Gore, Bore and Pierce. The very same Body which they so barbarously Crucified; It's no Ghost, no Apparition; It's I the Same (My self, and no other.) Do you therefore Believe your selves, and Preach it to all the world, and make them believe; I was Sacrificed to death for their Sins, but am Raised to be their Saviour.

So must our Spiritual Resurrection appear. The Truth of it must be seen. The Goodnesse of it must be felt. Heard it must be from our mouths. Seen it must be in our lives, and Felt it must be in our hands. Good Words, Lives, Works, must give the world, audible, visible, palpable Evidence of it. And that we be not  
meere

meere Spirits for all this, and it,  
all but an Apparition, it must be  
evident (as to Man) to God, that  
as the Body, the Heart of sin, is  
Crucified. The Lust of the Flesh  
with the Limbs, and the Dearest  
of them, the Delight and Dar-  
ling of the Heart. As our Hands  
and Feet (our visible Works and  
Wayes) we must shew our Side  
too. Our Sincerity must not be  
doubted. Else, if we have a form  
of Piety without the Power, An  
Apparition of Religion without  
the Body, A Body of Grace  
without a Soul : Heaven is in our  
Eye, Angels at our Lips, Saints in  
our Lives, but Hell is in our  
Hearts, & Devils in our Thoughts.  
Unmortified, black and bloody  
Lusts possesse our Minds : As our  
Resurrection is *Phantasticall* on  
earth, our Ascension will be *Ima-*  
*ginary* to Heaven, but our Con-  
demnation shall be *Reall* at our

Rom. 6. 6. 1

Mat. 5. 29.

Doomes-day both of Body and Soul, to Hell.

The Prayer.

O Lord, who for the firmer faith of Thy Disciples in Thy Resurrection, didst keep and shew them the Wounds of the Crosse, and didst offer and give those Holy Evidences both to their Eyes and Hands: I beseech Thee give me Grace so to Evidence my Spiritual Resurrection from the death of Sin, that all the world may see my life of Righteousnesse, and thou maist behold both: They may see it, and give Thee Glory; Thou maist see it, and give me Witnesse; That I am what I seem. Religious, not in Shew, but Integrity. Righteous, not in Appearance, but Truth. A Saint, not in Picture, but to Life. An Angel, not in Shape, but Deed. An Israelite, in whom is no guile. A Chri-

*Christian, without all Deceit. That when other place their Heaven in their Heads, I may have a place at Thy Right hand; And when their End is in a Fools Paradise, I may find a true Salvation, by Thee, and with Thee. Amen.*

## Rogation-Sunday.

MEDITAT. upon *Joh. 16. 23.*

*Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, it shall be given you.*

**A** Large Charter, with a double Seal. Such a Grant, as no King on earth can give, and therefore the Prince of Heaven procures it (All good whatsoever) Half his Kingdome Herod offers. A Whole one, Solomon makes it absurd to ask: but here nothing

*Mar. 6. 22.  
1 King. 2. 12.*



is excepted, no, not the Crow  
 Lu. 12. 32. it self. *It is your Fathers good will*  
 Mat. 7. 7. *to give you the Kingdome. Ask*  
*and it shall be given you. Yes, That*  
 Mat. 6. 33. *above all; Seek ye first the Kingdome*  
 Mat. 4. 8. *of God.* Were as much in the Di  
 vels gift as boast; (not one, but  
 all the Kingdoms of the world, &  
 had any one head (what Christ  
 contemned) a Crown made up  
 of and for them all, all were no  
 thing to the Kingdome of God  
 which is in *Heaven*, and for ever.  
 Eph. 1. 13. Next, the Crown of Glory, is  
 the *Spirit* of Holy Majesty, which  
 fits & seals us for the Kingdome  
 and that's in too. Both, the  
 Grace of the Spirit (if any man  
 want wisdom, let him ask it of  
 God, who giveth liberally) And  
 the Spirit of Grace; How shall  
 He not give His Holy Spirit to  
 those that ask Him? As for *Tempo*  
 ralities, they are in His Gift  
 and Our Grant also. For, He gi  
 veth

Crown  
d will  
Ask,  
That  
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vet

veth to all men all things, Life <sup>1 Tim. 6.</sup>  
and Breath, and all things (be- <sup>17.</sup>  
longing to life.) And to us, if we <sup>Act. 17.</sup>  
do, as we may and should, ask: <sup>25.</sup>  
Not *absolutely*, for they are but  
good with *respect*, but in order to  
the Spirituall, for the Eternall:  
Therefore of the Six Petitions,  
but One asks *Bread*. And that  
(as many make it) but as the  
*Crust* of a Better and more *Sub-*  
*stantiall*, then Common and Na-  
turall *Sustenance*.

So far the Charter is enlarged;  
To whatsoever, but limited too.

In my name. A Restraint not  
of Bondage, but of Favour. A  
Mediatour must be between a <sup>Pf. 143:2.</sup>  
Just God and Guilty Man.

Consumed we shall be, if no-  
thing come betwixt our Stubble  
and His Fire. That Christ is. By  
the Appointment of God, sent <sup>Heb. 12:3</sup>  
from Heaven to Earth with Ho- <sup>29.</sup>  
ly Commission, In writing; It is <sup>Isa. 5:24.</sup>  
<sup>1 Tim. 2.</sup>  
writ- <sup>5.</sup>

Heb. 10. 7. written of Him in the volume of  
 Ioh. 6. 27. Gods Book, and under Seal.  
 Mat. 3. 16. (Him hath the Father Sealed)  
 Iſa. 1. 1.

And the Spirit Signed it, on his  
 Head. For that *Office, none like  
 Him.* For, what more Noble,  
 then to go by the Prince, to the  
 King? Or, more Powerfull, to  
 Propitiate the Father, then  
 the Son? Or, more Divine, then  
 to Mediate with God, by God:  
 (with God the Father, then by  
 the Son of God?) And *none but*

Act. 4. 12.

Eph. 2. 18.

Ioh. 14. 6.

*Him.* For there is no other name  
 under Heaven. Because none else  
 in it, or from it. For *through Him  
 we have acceſſe by the Spirit to the  
 Father.* And, *No man cometh to  
 the Father but by Him.* Other  
 Mediators are more His Affronts  
 then our Advantages. For, if *one  
 ſuffice, many are vaine.* To make  
 Him inſufficient, is black Blaſ-  
 phemy. To put others into Of-  
 fice with Him, blaſphemous In-

jury.

*jury.* To Invade His Prerogative, Violate His Charter-Royal, and to Doubt, if not to Break His Seal. To Question His Word, nay Dispute His Oath, if not to Disbelieve it. For so He Seals it, with word upon word, and oath upon oath, Verily, Verily, is put to it. *Heaven and earth shall sooner fail then a tittle of it.* His *Amen* is more then His Word. And here are two *Amens* of His, who Himself is *Amen*. Whatever Mans be, Gods *Breath* (whose Spirit made the World) is a sure Seale. No Wax like His Blood. His, who both Made and Redeemed the World.

Mat. 5. 18.  
2 Cor. 1. 20.  
Rev. 3. 14.  
Job 26. 13.  
Gen. 1. 2.  
Heb. 9. 14.

Himself, indeed, who is in Eye, and the Spirit which is at Hand; are two such great Gifts on Earth, as Assure the Third and Last, of the Father in Heaven. If His Son, He will give all things. If His Spirit, He doth;

Ro. 8. 32.

And

{ Lu. 11. And All in All we shall have in  
 { 13. Himself, then, if now, His Spi-  
 { Mat. 7. rit, and His Son.  
 { 11.

1 Cor. 15. The Church then wisely makes  
 28. use of this Charter in this *Roga-  
 tion*-time. Whether to ask Mer-  
 cy in Common Miseries (as of  
 old) or to be Blessed from them  
 (as of late.) The Gospel is good  
 and fit. And the Time, Encou-  
 raging.

For our Minds to Ascend to  
 Heaven in our Prayers, when our  
 Mediatour Himself Ascended  
 thither in His person. Nor were  
 the little Circuits then gone, ill.  
 To view Bounds, and fence a-  
 gainst Wrongs (an act of Ju-  
 stice.) To prevent Quarrels, (an  
 act of Charity.) With Holy Scri-  
 ptures and Prayers (an act of Pie-  
 ty.) Acknowledging all Good  
 to come from God, by Christ,  
 through the Holy Ghost (an  
 high act of Christianity.) Justice  
 being

being the Hand, Charity the Heart, Piety the Soul and Self of Religion; and that a most high and holy act of Piety: And, if the Perambulations be not at all, the Devotions should be more. That the floods of ungodlineffe which have drowned all Ancient Bounds and Marks both of Land & Church in a Deluge of Woes, may be swallowed up in another Deluge and drowning of Sins, which is our Tears. And then we return our Rogations to their Originall use, and Gods Mercy to us, by our Humble and Holy Rogations. What we want, He would give, be it never so much or great, whatsoever.

*Peccati  
dilectum  
mundi  
expiamen-  
tum Na7.  
Joel 2. 14.  
Zach. 1. 3.*

The

## The Prayer.

O Blessed and Bountifull Iesu,  
 Ioh. 10. 30. who art one with Thy Father in Thy  
 Mat. 1. 23. Eternall Essence, and yet didst be-  
 come One with us, of Thy Infinitz  
 Mercy; To Reconcile us and make  
 us One with Thy Father by Thy  
 Blood; and to Sanctifie and fit us  
 for Thy Father by Thy Spirit: In  
 what Name, but That, should I call  
 or Him (my Father) and in whose  
 Gal. 4. 6. name but Thine, who art His Son.  
 In whose Mediation I have all Af-  
 surance to have whatsoever I ask.  
 If with the Holy Confidence and  
 Innocence of a Son; If with the  
 humble Reverence and Submission  
 of a Suppliant; If with the Fer-  
 vency and Constancy of a Servant;  
 depending and waiting on his Ma-  
 sters work and will: So shall I  
 have it it Kind, as Thou gavest  
 Gen 21. 2. Abraham an Heire of his loines,

or in value, as St. Paul had an Issue of his Troubles: and if not presently, as thou gavest Hanna a Samuel; yet in Time, as Sarah had her Isaac. Thy Charter let me plead, not change; Thy Time Attend, not Appoint: So be it to all Thy Servants, who pray to Thee in this, or any day of trouble. So be it to the soul of Thy Servant, now, and ever, I beseech Thee Dear Jesu. Amen! Amen.

2 Cor. 12.  
9.  
1 Sam. I.  
27.  
Gen. 21. 5.

Whit-



*Whitsunday, or,  
Pentecost.*

MEDITAT. upon Acts 2.3.

*And there appeared cloven tongues  
as of fire, and it sate upon  
each of them.*

**W**HEN all Mankind had  
(*Adam*) their Head lo  
their Wits with their Souls, and  
The Spirit of Wisdome was sent  
to Recover them to a Rightness  
of mind (if that was on a Sunday  
it may well be called for the joy  
a *white* one, and for the Grief  
Whit-sunday. A Dismall day  
and Black time it was, when  
that Rebellion of his and the  
against a Holy God, they were  
given up to the power and posses-  
sion of a Hellish Ghost; h  
wh

when Livery and Seizin, in the Name of Christ, was taken on the Heads of some, for the use of all by the Holy Spirit: This was a Bright and Blessed day. *Clothing in white* at and after the *matry* Baptism for a Regeneration (which the New-born and baptized did then weare) had signified little, and that had small vertue, did not the *fiery one* warme the Water for the Birth. The Heavenly Efficacy of that Holy-water was from the Spirit of this Holy fire. *There appeared tongues of fire, and it sate on each of them.* Tongues, to Teach the World by the Eare (the Sense of Discipline;) Cloven, because to preach to all Nations & Languages. Not divided (as at *Babel*) to Ruine a *Tower* against God, but cleft for *Bethel*, to build a *Church* to Christ. Fiery therefore, to warm their Hearts, who were to preach, that

2.3.

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Mat. 3.11.

Joh. 3.8.

NOTE

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## Whitsunday, or, Pentecost.

MEDITAT. upon Acts 2. 3.

*And there appeared cloven tongues  
as of fire, and it sate upon  
each of them.*

**W**Hen all Mankind had in  
(*Adam*) their Head lost  
their Wits with their Souls, and  
The Spirit of Wisdome was sent  
to Recover them to a Rightness  
of mind (if that was on a Sunday  
it may well be called for the joy  
a *white* one, and for the Gift  
Whit-sunday. A Dismall day  
and Black time it was, when for  
that Rebellion of his and theirs  
against a Holy God, they were  
given up to the power and posses-  
sion of a Hellish Ghost; but  
where

when Livery and Seizin, in the Name of Christ, was taken on the Heads of some, for the use of all by the Holy Spirit: This was a Bright and Blessed day.

*Clothing in white* at and after the *matry* Baptism for a Regeneration

(which the New-born and baptized did then weare) had signifi-

Mat. 3.11.

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the Water for the Birth. The Heavenly Efficacy of that Holy-

Joh. 3.5.

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to all Nations & Languages. Not divided (as at *Babel*) to Ruine

a *Tower* against God, but cleft for *Bethel*, to build a *Church* to

Christ. Fiery therefore, to warme their Hearts, who were to preach,

that

Ioh. 20.  
22.

A&S 1.4.

that they may be *burning* as well as *shining* Lights; And, to Heat theirs who were to Heare too. For, hardly will they warm other Hearts, that have no Fire in their own. And It (One) fate on each of them. To make them One, in, and like It. All in this are Equall and Alike. In Christs Breath, when He gave them the Holy Ghost, and in Gods Fire, when they received The Spirit. The Place, The Promise, The Conveyance of the Holy Ghost, grants no Priviledge to the Chair and Conclave at *Rome*, no Pre-rogative to *St. Peter*. It was Confined rather to *Ferusalem*, and Bestowed not on One, but Each of them. All have like Heads of Fire. All the same Tongues and Hands. All the same Keyes and Commissions. All speak Oracles, All doe Miracles, All give Pardons. This

was

was the Apparition of the Day.

But the End was Everlasting. To fill all *Heads* with the *Doctrin*e, and fire all *Hearts* with His *Love*. These Gifts did but serve for those Graces. And these Acts were ordained as Preparatory works to those more Principall Services. Salvation is the great Work of Heaven; Sanctification the best Work on Earth. And these Gifts were as the Hands and Toolles, with which the Spirit (in us and by us) doth perform those Works. So then, better is a Cleft Heart then Tongue. Fire in the Heart, then on the Head. Humble Obedience, then any Language, and Holy Zeale, then all Knowledge. Louder is the Trumpet of good Works, then Words; For the Sound and Sense of these goes but to Some Eares and Minds, those are Heard and Understood of All, to the ends



*Lingua be-  
nè operan-  
di, ab  
omnibus  
intellecta  
est. Tacit.  
de Matif.*

ends of the earth. Such Hearts, and Hands, and Tongues, are framed in the Church as the Forge, by the Spirit as the Fire, and the Ministry, as the Bellows. But they who have no Tongues cleft but for Division in the Church, nor Heads fired but for Rebellion against it, nor Hands strengthened for any Miracles, unlesse of Mischief; these Brands belong to him, who is said to have the Cleft Foot. At his Anvile they work, and however, they pretend to the Dove of Heaven, they are moved by the Vultur of Hell, and are full, not of the Holy Ghost of God, but the Devils: Cursed are these. But Blessed they whose Spirit and Motions are made Holy by the Holy One. When that day dawnes in the Heart, it is white indeed, my Holy and Happy Pentecost, which makes not onely a Three  
dayes,

dayes, but all my life, Festivall,  
and my Death, the great day of  
the Feast.

The Prayer.

O Holy and Heavenly Spirit,  
which didst visibly and gloriously  
descend on the Heads of the Apo-  
stles, endowing them with Gifts and  
Tongues to Instruct and Convert  
the World. Descend, O Dove of  
Heaven, upon my Head, and give  
me a Holy Understanding and Zeal  
for the Truth and Honour of my  
Lord, Mine, and their Sovereigne  
and sacred Head. And in the Body  
of Thy Church, let me Keep, that  
thou maiest be in me, and on me, who  
dost Inspire and Inanimate every  
Member, and onely in the Body.  
Another Head let me not make by  
Schisme, then He is, nor by my Lust  
Grieve Thee away, and be possessed  
with another Spirit then Thou art :  
Lest,

1 Cor. I.

12, 13.

Epe. 4. 30.

*Lest, if that lead me, which comes from Hell, I never come to God in Heaven. Preserve me for it, from the Hellish One, to Him and I hee, for Iesus His sake. Amen.*

## *Whitson-Monday.*

MEDITAT. upon Acts 10. 44.

*While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.*

**H**ERE was a *Whitsunday* without a *Pentecost*. Not for the punctuall Time, but by a Holy Festivall. Not of the *Jewes* (as at the first coming of the Holy Ghost) but to the *Gentiles*. Gods Blood was shed for all, and His Spirit is given to all, without difference, to the Jew first and also to the Gentile. At *Ierusalem* and

Heb 2. 9.

Acts 2. 17.

comes  
God in  
m the  
e, for  
and *Casarea*, where *S. Peter* pre-  
ched, both were so Blessed. There  
at the Sermons end, and here be-  
fore it. Then Thousands, and now  
All. O happy Fisher of Men, <sup>A 2.2.41.</sup>  
which at one Cast of the Net,  
draws to God Three thousand  
Souls! And at another, takes as  
many Men as the Net had to  
compasse! There many Hearers  
were his Converts, here, all. As  
the Breath of man goes in his  
Speech, so Gods Spirit in His  
Word. All therefore is One Mi- <sup>2 Cor. 3.2.  
1 Ich. 4.1.</sup>  
nistry of the Word and the Spi-  
rit. But what every Spirit breaths  
and speaks is not the Word. It is  
Mans oft, the Devils too of-  
ten.  
When delivered by an Inspired  
Gods Spirit, or Consonant to what was  
so delivered, then it is the Holy  
Word, and so is from the Holy  
Ghost, as the Author, and the  
Holy Ghost comes from it and  
by

by it, as the Organ. A Spirit against the Word (yet called Gods) is Blasphemy at the worst. A Spirit, besides it (yet made the Holy One) is Heresie at the best. As Christ speaks from the Bosom of the Father, so the Holy Ghost doth from the Mouth of Christ. It is so said by His own Mouth. Part we must not the Word and Spirit. Word without Spirit is Erraticall Doctrine. Spirit without Word Fanaticall Ghost. Gods Word is not common, as Mans Speech, and His Spirit as Our Breath; they were neither Holy. What comes from *S. Peters* mouth, is, what from a Preachers should be, the Holy Word of God. What comes by an Apostles preaching is, what by others, may, and may not be, the Holy Ghost. Apostolick mouths make Holy Conveyances, and Apostolick

Joh. I. 12.

Iohn 16.

13, 14.

2 Th. 1.

2. 2.

Isa. 8. 19,

20.

men shall to the end of the world; <sup>Mar. 28.</sup>  
 but Apostaticall Ministers from <sup>20.</sup>  
 them, who cannot plead Do-  
 ctrine or Discipline successive  
 and Hereditary to them, To them  
 no Seal is given of such Convey-  
 ances, but a Brand on them for <sup>Rom. 16.</sup>  
 Spirits not of God, and a Mark <sup>17.</sup>  
 to us, as such to avoid them. As  
 men possessed with a Hellish Spi-  
 rit, and therefore cannot convey  
 the Holy one. It was conveyed  
 by S. Peter, on as many as heard  
 him. Not when he had done,  
 but whilest he was preaching. As  
 Daniels Supplication was gran-  
 ted, not when he did end, but as <sup>Dan. 9. 23.</sup>  
 he begun his praying.

But, on none that heard him not  
 (out of the reach of the Net) out  
 of hope to be taken; so on them  
 that Then, and So heard him.  
 Humbly and Heartily, before <sup>Ag. 15.</sup>  
 God, without Prejudice to his <sup>33.</sup>  
 Person, or Exception to his Do-  
 ctrine.

ctrine. Come it crosse to their Mindes or Wills, no Errour or Lust shall bar it Conscionable Entertainment. So The Holy Ghost fell on them all. Not by Chance (they do not Stumble at it;) but by Providence, It Lighted on them. Not as an Accident or Windfall, but as from a voluntary Agent, of Choice, and by Intendment. So let it fall upon our Holy Assemblies, O God! Make our Preachers as *S. Peter*, and our Hearers as *Cornelius*, that it may so fall upon us all.

### The Prayer.

*O Lord, who by the mouth of Peter didst Breath and Convey the Holy Ghost to the Gentiles now, Thou didst before to the Fewer Blesse Thy Church with Apostolic Preachers, who succeeding in the function, may Convey the Holy Ghost*

*Ghest, to Convert those who<sup>l</sup> lie in any Errour, and Confirm them who stand in the Truth; and Bless those who are to Heare and Receive Thy Holy Word, with Hearts and Eares not stopt with Prejudice or worldly Lusts, but open to give Entrance to Thy Holy Spirit: That, as Thy Blood was shed for all the world, Thy Spirit may fall on all Flesh. That all may see the Salvation of God, and the Inheritance so dearly bought for all may be Sealed to every Sanctified Soul; and Thy Holy Name may be glorified by all on Earth, and Thy Holy Saints glorified with thee in Heaven. So be it, by the Blessed Mediation and Operation of thy Holy Son, and Holy Ghost, O God. Amen.*



## Whitson-Tuesday.

MEDITAT. upon Act. 19. 6.

*And when Paul laid his hands upon them, The Holy Ghost came upon them, and they spake with tongues, &c.*

**A**S the Gifts of the Holy Ghost are divers, so are the Receipts. Sometimes it is Conveyed by Water, sometimes by Breath. Sometimes it is Taken on Holy Knees, sometimes from Holy Hands: By Baptising, Praying, Preaching, Confirming, The Holy Ghost came. These Ordinances of God are the Carriages of the Spirit. \* The Apostles, they were the Masters (or rather) Ministers of these Carriages. An Office not Confined to One, but Common to All. As all were

*Vehicula  
spiritus  
sancti*

Joyn

Joynt Receivers of It, when Christ gave them their power, <sup>Joh. 20. 12.</sup> so they are all Conveyers of It, when others take His Gifts. Nor did that die with their persons, but live in, and to, their Heirs and Successors to the end of the world; as the Ordinances are E- <sup>Mat. 28. 20.</sup> ternally Entailed on the Church (till in Heaven) not to end. Though not to those Extraordinary Gifts, there shall be *Conveyances* and Conveyers for ever of the Holy Ghost. Because *Assurances* of Salvation are to be made to the Saints in the Church. And as there is no *Title* to it, but in Christs Blood the *Purchase*; so no *Possession* of it, but by the Spirit of God, the *Seal*. Laying on of Hands then (for one) must not be laid aside. For, as it is an Apostolick use, so it is by Ordinance. And no petty one, and *superstructive* piece, but <sup>Heb. 6. 2.</sup>

a Principall and *Fundamentall* in the Building. Not a Pinacle, but a Pillar in the Temple. They of *Rome* raise it too high to make it a *Sacrament* of the Church. And some Reformed sink it too low, taking it for a *Superfluity* in it. It is not Sacramentall, it is not Triviall, but a Sacred thing. So the Most and Best of the Reformed, do Receive and Retain it. The Church of *England* (happy in hitting the Golden Meane and Mid-way, betwixt the Extremes of Errours) holds it not such a Sacrament as is generally necessary to Salvation; yet such an Ordinance as is Requisite after Baptisme, and before the Holy Communion. As Complementary to That, and Preparatory to This. And this she doth with great wisdom. Having for her Adversary (besides the Papist) who makes it necessary to Heaven

See Rubr.  
after Confirmation  
and before

ven

ven, the Anabaptist and Brownist too, who would else make Baptisme it self superfluous, and the Eucharist profaned. For here Children Baptised professe the Faith with their own mouths, and take their Christening on their owne skores, Sealing with their owne souls what their Sureties did at the Font in their Names. Nor are any to be Admitted to Confirmation, but first Examined, nor to the Communion, but first Confirmed.

And herein she shewes both great Reason and Affection. It's such an odde to think God can Pardon Sin by the Mouth of a Priest, Purifie a Soul by his Hand (in Absolution and Baptisme) and not Fortifie a Soul by the hand of a Bishop in Confirmation. That one can Consecrate Christs Body by Gods Word, and his Hand, & the other not Confirm a Christen'd Soul,

by this Hand and Blessing. It is absurd to believe a Minister Preaching and Praying can convert and give man a new Nature, and that a Prelates Hand and Prayer cannot confirm a Child, and put on a Holy Armour.

And it is sad to see the pestilent Sequels of these causeless Neglects and Prejudices. How people are wounded with every dart of Temptation, because never Armed. Shaken with every Spirit of Delusion, because not well Foundation'd. Most Infirm in points of Faith, and more in Gods Feare, because never Confirmed. Tossed like Balls with every foot of Falshood, because the Holy Hand of Blessing and Strength was never on their Head. Nay, as if Baptisme self were a blot, they wash it away. And as though the Body

Eph. 4. 14.

It is our Saviour were a Businesse of  
 Ministers Fright, & the Bread of Life a *No-  
 li me tangere*, they dare not, they  
 must not come at the Blessed  
 w Na- Communion. No wonder we are  
 Hand so full of Hellish Ghosts, (Spirits  
 affirm of Errour, Envy, Pride, and Pro-  
 ly Ar faneness) when we block up  
 e pesti the Passages of the Holy Spirit  
 useles of Truth, Love, Meeknesse, and  
 . How Godlinesse. And instead of ha-  
 n every ving Apostles, & their Successors  
 use no lay Holy hands on us, as Chri-  
 ery Spi stians had, we are ready to lay vio-  
 not wel lent hands & hold on them, as the  
 rme i Jewes did. And for that as Crime  
 more t enough, that they dare Patronize  
 er Con or use the laying on of Hands.  
 ills with Lord, lay not that Sin to their  
 becausi Charge, who did not Practise,  
 ing and or would not Suffer that Laying  
 n thei on!

The

Body o  
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## The Prayer.

Heb. 6. 6.

O Lord, who by the Hands of Thy Holy Apostles, didst Convey the Holy Ghost; and by the Pen of a Holy one, hast taught us, that it is on foundation which the Blisse of Souls is to be built upon; Give me a right Judgement and reverent Esteem of it, with a Religious Care and Conscience, that I and mine (who had it not) may have that Holy Blessing. And since also no Increase will come (though Paul Preach and Apollos Water) no Spirit will appear for all S. Peters Preaching or S. Pauls Confirming; Bless a Holy Hands and Heads, who use Thy Ordinance, and let Thy Church never want such Heads and Hands. That we and our children may be Grounded in Truth, and Increased in Grace. Defended by Thy Holy Ghost, and Preserved to Thy Heaven.

venly Kingdome. Thou that didst  
lay Thy Hands on men and chil-  
dren, and Blesse them on earth, Reach  
Thy blessing to us from heaven,  
Dear Jesus. Amen.

## Trinity-Sunday.

MEDITAT. upon Mat. 28. 19.

*In the name of the Father, and of  
the Son, and of the Holy Ghost.*

**T**He Blessed Trinity, and Sa-  
cred Unity, did, and doth still  
meet with Enmity. The Pagans  
with their many Gods, divide  
the Unity. The Mahumetans  
with their One God, deride the  
Trinity. Yea, (which is more Woe  
to be done, and Shame to be  
suffered) many Christians exceed  
or equall both. Some out-go the  
Heathens in *Profanation*, for they  
had



had many Gods, these have none. Many come to them in Superstition, multiplying One God into Many. Giving as much veneration to their Saints (*Hees & Shees*) as Pagans did to their Numens, (*Gods and Goddesses.*) He that was friend enough to the Church of *Rome* (but no flatterer of it) doth ingenuously and openly professe, in the worships of the one and other, he saw no difference. And as little is there betwixt the *Alchoran* and *Creed* of some, concerning the Trinity. If with the Turks they draw not bloody Scymiters, they whet blasphemous Tongues and Pens, against it. And make Books, if not Warres to Defie it. The true Christian-Catholike Faith was, and is; There is one God. For *though there be that are Gods, whether in Heaven or Earth (as there be Gods many and Lords many)*

*Lu'. Ver's  
non video  
quod sit  
discrimen.*

*Deut. 6. 4.  
1 Cor. 8. 4.*

many) to us there is but *one God*, of whom are all things, and *one Lord*, by whom are all things, &c. yea, the truth is, To the most and best of Heathens. Though many petty Deities, they had but one Sovereign God and Lord. Nor can there be more. For, if many and equall, there will be Wars and Woes amongst all, and to no quiet, none blessed, and then none. And if an unequall Many, some must be inferiour, and serve, as Subjects (not Gods) to Him who is their Lord and chief. And so the Sovereign God is One. But then in this God (undeniably) One in *Essence*, the wayes of *Subsistence* (with the Church) are Three. In her Sacred Language called *Persons*. Three Persons parallel to those severall and singular Subsistences. A Mystery indeed, which we are not to dispute, but adore; nor can expresse,

presse, but must believe. Because  
 Received by the Church, as Re-  
 vealed by God. For besides that  
 the Eagle-eyed Evangelist saw it  
 and in so many termes and words  
 1 Ioh. 5. 7. wrot it; *There are Three which beare  
 record in Heaven, the Father, the  
 Word, and the Holy Ghost, and these  
 Three are One.*

It is so manifest from Christ  
 own mouth, that an eye more  
 Iohn. 14. 16. Bat-like may behold it, *A Son*  
 Mat. 3. 7. besides the *Father*, and *Spirit* be-  
 sides the *Son*. *Another* from the  
 Son, as He is from the Father. At  
 His Baptisme it appeared very  
 cleare, when by the voice of the  
 Father, The Dove of the Spirit  
 rested on the head of the Son.  
 But at ours, most, commanded  
 to be done, *In the name of the Fa-  
 ther, Son, and Holy Ghost*. Three  
 Distinct Persons, but of One Au-  
 thority, so, of one and the same  
 Nature and Essence, all, that is  
 (in

(In one Name.) The Son, is not a *Divine Man* (as the Arrian) The Holy Ghost, a *Divine Thing* (as the Macedonian.) If the Father be allowed a Person, it must not be denied to the Son and Holy Ghost. This is the Churches Faith.

And for it, This Day, the Churches Feast. For the Father appeared first (in the Creation) The Son next (to our Redemption) The Holy Ghost last (for our Sanctification.) Before the Two, now all the Three; Now therefore (not before) is the Feast to the Holy Trinity. Which we shall best keep to our Advantage and Gods Glory, By a Trinity of *Graces*, (Faith, Hope, and Charity, in Father, Son, and Holy Ghost; Power, Wisdome, and Love.) With a Trinity of *Offices*, when we Admire, Adore, and serve, That Mysterious One.

(in

For

For then will follow Two more  
 Trinities; One of *Comforts*, The  
*Fathers* Love to us as His  
 Sons, The Sons Favour, as His  
 Brothers, and the Holy Ghost  
 Care, as His Pupils: And another  
 of *Benefits*, *Inheritance* from  
 the Father, *Purchase* in the Son,  
 and *Seale* by the Spirit. For  
 which a Trinity of *Homages*  
 due to God. In all Places, Hea-  
 ven, Earth, and Hell: From all  
 Persons, Angels, Men, and Devils:  
 At all Times, Past, Present,  
 and to Come. *Holy, Holy, Holy*  
*Lord God of Hosts*. The Seraphims  
 Heavenly Song, and Saint  
*Creed*. The Churches Hymne,  
*Heaven and Earth* full of the  
*Majesty of Thy Glory*.  
 Chanted with one Tongue and  
 Tune in both her Quires, the  
 Higher in Heaven, and Lower  
 Earth! O Thrice, and Thrice  
 Holy God, Father, Son, and  
 Holy Spirit.

Holy Ghost! *Glory be to Thee, O Lord most High.*

The Prayer.

O Holy Three, and Blessed One, in a Mystery passing my apprehension, Make me to Comprehend with all Saints the Height, and Depth, and Breadth of Thy Love in Christ, and Thee in it. Eph. 3. 18.

Thee, O Father! who didst send Thy Son to be My Saviour. Thee, O Son, who didst Come Thy selfe, and Send Thy Spirit, to work and seale my Salvation! Thee, O Holy Ghost, who wast sent and did come, from the Father and the Son, for the Conduct and Comfort of my Soul. Ioh. 14. 25. & 15. 26.

For which High Mysterie and Mercy, of my Redemption, to the Holy Trinity in Unity, All Three Agreeing and Acting as One, to make me Happy, with Saints and Seraphims, be all Honour,

Rev. 4 8. *now, Adoration, and Glory, j  
Ever, and Ever, and Ever. Ame  
Amen.*

*So end the Dominicall Fea  
weekly and Extraordinary*

---

ory, for  
Amen



# HOLY DAIES

ll Fea  
dinary.

## *Meditations & Prayers,*

*From St. Andrews to  
Easter-Day.*

1. *S. Andrews Day.*
2. *S. Thomas Day.*
3. *H. Nativity, or Christmas  
Day, with*
4. *S. Stephens Day.*
5. *S. Johns Day.*
6. *H. Innocents, or Childermas  
Day.*
- Ho 7. *Circumcision, or Newyears Day.*
8. *Epiphany, or Twelf-Day.*
9. *S. Pauls Day.*
10. *Purification, or Candlem. Day.*
11. *S. Matthias Day.*
12. *Annunciation of the B. Virgin.*  
*Ad-*



## Advertisement touching Holy Dayes.

**I**F thou be a Child of the Church well taught and trained up in the Knowledge and Obedience of His Holy Commands and Customes, hope these Devotions may doe thy Soul some Service. If thou beest man of another Soul, I wish thou possessed with a better Spirit. And if without prejudice thou wilt read and well weigh what is written, I am willing to believe thou wilt not be the worser; nay (by Gods blessing) thy mind may be made more Intelligent, and thy Heart more Devout, and so, thy Soul much better.

The Best Spirits which ever Christendome had, Those Ancient and Eminent ones (whose Profession was to Contemplate Heaven, and Contem

tem

temn Earth, and their Practise and  
 Businesse to Live to God, and Die  
 for Christ) the Holy Champions of  
 Christian Faith, and high Presi-  
 dents of Holy Life, they did think  
 and finde it good to Appoint and  
 Observe these Holy Dayes. Of which  
 their Homilies, and Sermons, and  
 Prayers, are their good Evidences,  
 and our great Advantages. Now,  
 if we shall with the foot of Pride,  
 spurn at what they thought and did,  
 (who are neither greater Wits nor  
 Saints) it were better, if we were  
 more Humble. And if they did so  
 Improve those Times and Occasions  
 to the Honour of God, the Glory of  
 Religion, the Exercise of Piety,  
 the Evidencing of Truth, and Edi-  
 fying of the Church, it were well, if  
 we would be so Zealous. If we dare  
 to Damne them and their Doings  
 for Superstitious, that were so  
 High in Gods Favour on earth, and  
 are as High in the Glory of Heaven,  
 (Great

Rev. I.

(Great in His Service and Salvation, both), though not in Love to them, for fear of Blasphemy it would become us well to be more Charitable. If that be all we say for our selves, that Six Dayes we must work by Commandement, and sanctifie none without it; this signifies little. For as the Jewes had, Christians may have, other Holy Dayes then the Seventh. And the First which St. John calls The Lords Day (we miscall our Sabbath) hath (though warrant enough else without just doubt of any) yet no formall, Expresse Commandement. Nay, why doe we ordain and observe Religious Fasts, & Thanksgivings of our own, with Zeale, instead of Scruple, and Barres of all works, and yet upon the Six, not the First Day? If these be the best Bills and Pleas we have against the Churches, but not our own Holy Dayes, to Expresse them no more, but cast them w

out,

out, would be more Reasonable. If we plead the use of Rome, which retaines and observes the Dayes we doe, this is lesse then nothing. Superstition is not in the same Dayes, but their Different Doings. Not the Exempla pro nobis, but the Ora pro nobis, is ill. Not a Memory of the Saints to Gods Glory, but a worship like his Honour. Not to Praise His Grace in them, and Pray our Imitation, but to Admire and Invocate them with Devotion; not to Cōmemorate Gods Blessings by them, but to Consecrate Altars and Temples to them. If we would without all blindnesse of Ignorance or Malice discern better betwixt white and black (use and abuse) what we shew for our cause, might be more colourable.

Raze not then these Ancient Records of the Church, which serve as Books to teach Christianity to these who have no Bibles. And by the  
 out, E Eye,

Eye, as well as Ear, make Holy Conveyances of what we do Believe, and ought to Practise in Religious Points and Piety. Nor blot them with foul Tongues and Pens, lest we appear for men of ill and erroneous Mouths and Minds, and all bad, if our Hearts be no better.

Read and Ruminat on this in cold blood, with good Conscience and I trust thou wilt no more have a Holy Day then Heaven, whose Beatificall Eternity is but One Festivall Day. And if thou have better Devotion to it at last, for all thy Prejudice at first, I fear not His better Devotion in who hath none against it. And if my Pen prove so happy, shall not misse of my Aim, what I wrote my Thoughts for, and the Holy Dayes, not to kind Contention, but Devotion. The Summe of all what they mean and is written, comes to this

*The Holy Dayes Tune is to the  
Angels Caroll, and the Churches Feasts Severall Exempli-  
fications of what the Heavenly  
Host did sing, and the Holy* Luc. 2. 13,  
*doth; Glory to God on High,* 14.  
*on Earth Peace, Good will  
towards Men.*

E 2

Saint

Novem. 30.

## Saint Andrews Day.

MEDITATION upon Mat. 4. 2

*And they straightwayes left their  
nets and followed him.*

Mat. 4. 18.

**S**imon called Peter, and Andrew  
(the Saint of the Day)  
was They. Brothers at first

1 Cor. 3.

10.

2 Cor. 4. 7.

*Birth*, after Fishers by Trade,  
at last Apostles by Grace. The  
the vertue of their High Office  
might not seem to be of Man  
but from God, they are taken  
from so mean a function. As  
*were mending their nets*, the better  
to Catch and hold their Fish.  
Christ calls, and so they are  
*ken*. Had He not Called, they  
had never Come. So sad a thing  
is it to be out of Christs Call.  
And had they not Come, they  
never have been Called (so

thing is it, not to answer Gods Pro.1.24.  
 Day. Call.) They did. Their nets they  
 consider not, no thoughts of  
 t.4.2 House and Home, and Lively-  
 hood for them and theirs (which  
 ft th are as Nets and Impediments to Mar.19.  
 many) and hold them fast from 22.  
 Coming to Christ. No, *They*  
 Andr *left their nets and followed Him.*  
 Day) Their Nets (not all Vocation)  
 first That they doe not leave, but  
 ade, change. Their Trade, they doe  
 not cast off, but better it. No Fi-  
 n Off shing to the Sea. No Sea to the  
 of M World. No Fish to Men. To Mar.4.19.  
 e tak take Souls for God. To fish all  
 As the World over for Heaven. This  
 the was their New *Profession*. And  
 their F them they leave, and Him they  
 y are follow forthwith. Had they De-  
 ed, t murr'd as *Felix* did, when God Ast.14.  
 d a th Knock'd at his heart, by the hand 25.  
 rists of St. *Paul*, they might never  
 e, be have follow'd (as he staid behind.)  
 d (so But Flesh & Blood, they Consul-



ted not. At the first Call the  
 Mat. 8. 20. *forthwith follow Him.* Him, that  
 had not a foot of land to main-  
 tain them. Not a House nor  
 Mat. 17. 27. Hole for his, or their Heads  
 cover them. That lived by Loans  
 and Miracle. That takes His Money  
 by Angle. And provides His  
 Table by Prayer. A Lord of  
 poor Revenues. No Rents,  
 Means at all for His Servant,  
 Himself, and yet away they  
 with haste, and Follow Him.  
 So let me do, O Lord, when  
 ever Thou callest me. Let  
 Luke 14. 32. Nets, leave Lusts, leave Friends,  
 leave all and follow Thee! At  
 at Thy *first* Call let me Com-  
 lest a *second* never come to me.  
 Whom better can I follow than  
 Thee, O Christ! A Bountiful  
 and Blessed Lord at last, to  
 Thy Followers. That gavest  
 Fishermen Thrones for their  
 Mat. 19. 24. Nets, and wilt Crown all that  
 S

Servants with Joy in Heaven! Mat. 25.  
23.  
And, at present, dost give them Pf. 91. 11.  
Heb. 10. 33  
Phil. 4. 7.  
Isa. 35. 3.  
Thy Angels for their *Convey*,  
Thy Saints for their *Company*,  
and Thy Peace for their *Comfort*,  
who follow Thee in the way of  
Holiness upon Earth.

The Prayer.

*O Lord! When Thou dost Call,  
Thou wouldst have me Come. And  
it is, from ill to good, Thou wouldst  
have me Goe; From Earth to  
Heaven, From the World to Thee:  
All thy Employments and Offices,  
are Holy, Just, and Good: O let  
me not Delay to come to Thee! Let  
me by a speedy Repentance leave  
the Sins, which (as Nets) hold me  
and keep me from Thee. All Ha-  
bits and Customes which are vile  
or vain. All Acts and Arts of  
ill Advantage and Allurement,  
which are the Devils Snares, and* 1 Tim. 3. 7.

the Worlds (the Closest and the Strongest Nets) From them all, let me Hie to Thee and follow Thee. If not as an Apostle, as a Disciple; Though, not a Great, a True Servant to Thee. A Preacher of Piety by my life to all the World, who shall know me, and see Thy Grace in me and Goodnesse to me! So be it, Dear Jesus, I beseech Thee Amen.

Mat. 9. 16.  
1 Thes.  
1. 8.

Decemb. 21.

## Saint Thomas Day.

MEDITAT. upon John 20. 29

Blessed are they which have not seen  
and yet have believed.

Joh. 20.  
- 43. 25.

AT the First meeting of the Disciples Thomas was away and so missed the sight of Christ Told so he was, but Believe he will not their Eyes, unless he see

wit

with his own, and feele as much  
 with his fingers. Christ Conde- John. 20.  
 scends so far, as to Appare the 26.  
 Second time, with *Wounds*, at  
 once to check and Cure his  
 weaknesse. Then *Thomas* con-  
 tradicts no more, but as a man  
 both Convinced & Transported,  
 cries out, *My Lord, and my God!* John. 20.  
 Christ tells him he was happy in 28.  
 his Belief upon such Evidences  
 of *Sense*, but They are more  
 Blessed who believe without such  
 Evidences. For *Faith*, the more Heb. 11. 1.  
 it is abstract and taken away from  
*Sense*, is more Pure. And the  
 more it doth Transcend and Sur-  
 mount all *Reason*, is more Per-  
 fect. Which gave to *Abrahams*  
 Faith a *Noblenesse*, and to us a Ro. 4. 18.  
*Pattern* in his Faith. Reason is  
 above *Sense*, but Faith is above Hoc est fi-  
 Reason, because it builds on Gods des, credite  
*Word*, whose Thoughts are above quod non  
 the reach of our Minds. Yet, He vider.  
Is. 55. 9.

Tit. 1. 2. being *Infalible*, to believe it is  
 in the Compasse of our *Appre-*  
*hensions*, and as it is *His* (and  
 the greatest) should be *Ours*, and  
 is our Best Reason. Though not  
 seen to us with either Eye or  
 Sense or Reason, if seen and *sa-*  
*id* by Him, it is enough Ground for  
 Holy Faith, and we more happy  
 for our so Believing: yes, and  
 though not Felt neither. For  
 Blessed we are by our Believing  
 in Christ, not by believing we be-  
 lieve. Such Perswasion is rather  
 the Effect then Act of Saving  
 Faith. And if full of an High, no  
 all, Belief. *Assurance* is not the  
 Essence, but Excellence of Faith  
 if we speak of the Act, though  
 the Ground of it be ever with  
 good Faith. For Believing in  
 Christ is Building Salvation on  
 Rock, and surer building, because  
 one may, the other cannot, fail  
 4.  
 Mat. 16. 8. But my Believing of this, though

John 3.

15, 18.

Ro. 18. 8.

Col. 2. 7.

Mat. 7. 25.

1 Cor. 10.

it yield much to my Comfort,  
doth not found my Salvation.  
Which depends not on the Sense,  
but Truth of my Faith. My Faith  
may be true, though I have not  
the Sense of it, and I may have a  
Sense that I have it, and it not be  
True. A great Mistake in many  
Books and Souls. Which pre-  
tends to *Enrich* the Believers  
heart with Joy, but really *Robs*  
Millions of Comfort, and puts  
Thousands upon the Embraces of  
Fancy for Faith. *I believe, Lord* Mar. 9. 24.  
*help my unbelief!* And my Mis-  
belief Heale, My Faith but *weak,* Lu. 17. 25.  
yet *true,* Accept and Encrease!  
Though I want the *Sense* and Job 23. 15.  
*Feeling* of Thy Comfort in my Ps. 116. 3.  
Soul, yet since it is Thy Gospel,  
*That Thou art the Saviour of them* 1 Tim. 4.  
*that Believe,* and set themselves 10.  
to Serve and Obey Thee, let me  
Thy *Faithfull* but *Poore* Servant,  
*Believe* Thee to be my Mercifull  
Sa-

1<sup>st</sup> *Gal.* 116. Saviour, and *Speak* Thee what I  
 10. Believe, and *Find* Thee what I  
 M t 11. *Speak*, My Lord and my God.

## The Prayer.

O Lord, Thomas did doubt, yet  
 was Thy Disciple. I have much of  
 Didymus in me, Naturall and Spi-  
 ritual weakness make me full of  
 Fears and Doubts, yet I hine my Soul  
 truly is, and by Thy Grace ever will  
 be. Lord by Thy Wounds heal all my  
 Weaknesses! I desire no Finger in  
 them, but my Faith. My God Thou  
 art, who didst Make me. My Lord,  
 who didst Redeem me. I Confesse  
 this with Faith, I Believe it with  
 Thankfulness. As if mine were the  
 Onely Soul Ransomed with Thy  
 Blood, and I the Onely Man made  
 after Thy Image. I Believe, I  
 Extoll, I Adore Thee, My Lord,  
 and my God. Amen!

*Gal.* 2. 20.  
*Psal.* 139.  
 13.

Christ.

Christmas Day.

Decem. 25.

MEDITAT. upon Luke 2. 10, 11.

*Behold I bring you tidings of great joy, which shall be to all people. For unto you is Born this day in the City of David, a Saviour, which is Christ the Lord.*

**B**Ehold ! When an Angel comes, it's some great Message. When a Good Angel is Ambassadour, it's some good Errand. The Greatest, the Best on which ever Ambassadour, or Messenger came. The Birth of a Saviour is the Joy of the World. To a Damned World, what news like the Birth of a Saviour? Not to some Persons, but, to all People, All else Persons and People, had been Eternally Lost and Damned. *To you, He is Born.*

Mat. 18.  
11.

To



To you Men, He is, To us An-  
 gels, He is not. We that Stood  
 have not the Need, They that  
 Fell have not the Grace of Sal-  
 vation. He was made Man, not  
 Angel. Took Flesh, not Spirit.  
 Every one therefore that hath  
*Manhood* in him, that hath Flesh  
 upon him, for him He was Born  
 and In him He is, or may be Ble-  
 sed. Because for him, He is a Sa-  
 viour. None Better then He, be-  
 cause Appointed and Anointed  
 to it, Christ! None Nobler then  
 He, because God before He was  
 Born Man, The Lord! None  
 Truer then He, because Born  
 where the Birth was Prophecied  
*In the City of David.* None Fir-  
 ter then That, *Bethlehem* the  
 House of Bread for Him, which  
 was the Life of the World. As  
 well the Paor mans, as the Rich  
 mans, Bread for Little *Bethlehem*  
 as much as Great *Jerusalem*. This

Heb. 1.14.

2. 16.

Joh. 1.14.

Act. 3.25,

26.

Act. 10.38.

1 Tim. 3.

16.

Mic. 2.

6.

Mat. 2.

6.

Joh. 6.33.

is that the Angel would have us  
*behold* now ; That is it the Pro-  
 phet would have Beheld before.  
 Never such a wonder in the  
 World, *The Child of a Virgin*, and  
 God a Child, said the Evangelicall  
 Prophecy. Never such a *Jubilee*  
 to the World, as a *Christ* and Sa-  
 viour, sayes the Angelical Histo-  
 ry. What was foretold by *Isai-*  
*ah's* Pen, is fulfilled in *Gabriels*  
 Tongue. Heaven and Earth with  
 one Mouth Proclaim it, Men and  
 Angels from one Spirit Preach  
 it. The Devils themselves Pro-  
 fesse it. None but Jewes are Infi-  
 dels to it. *Behold ye despisers, and*  
*wonder.* The *Messiah* is Come,  
 Come to your Eyes, though be-  
 cause not to your Fancies you  
 are become Blind and Mad, and  
 will not believe it. But (God be  
 thanked for the Grace) the Gen-  
 tiles eye is open, though yours  
 be shut against it. A pity and  
 shame

Isa. 7. 14.

Ic. 31. 22.

Luc. 1. 19.

Luc. 4. 41.

Act. 13. 41.

Ioh. 1. 41.

Luc. 2. 32.

Acts 28.

27.

shame it is, that of those two Eyes of the world either should not be open, when an Angel bids your Shepherds, as a Prophet did your Nation, both bid all the World *Behold* it. *Born* He is, and where your Scribes and Priests told *Herod*, upon their Counsel askt and had, He should be Born. But when? *This Day*. By that Birth made a Blessed Day. *Proclaimed* by One Angel, a Joyfull Feast, *observed* by Many for a Feast of Joy. By many Angels That day, and by all Saints since in all Ages. The *Birth-day* of no Petty Prince, but the Great Sovereign and Saviour of the world, which is *Christ*, The Lord. Lord for my *Fear*; *Christ* for my *Faith*; a *Saviour* for my *Hope*. So let me Dread, Depend, and Trust on Thee, O Lord Jesu Christ, and be Thou so to me for ever, my *Lord*, my *Christ*, and *Saviour*.

Luc. 2. 13.

The Prayer.

O Jesu, who wast. (as this Day)  
 Born for me, and Gavest me by  
 my Baptisme to be born to Thee,  
 and by Thy Holy Eucharist art  
 Born in me: By The Holy Commu-  
 nion of Thy Body and Blood (This <sup>1 Cor. 10.</sup>  
 Day, or whensoever I am Blest <sup>16.</sup>  
 with it) be Incarnate in me as Eph. 5.30.  
 Thou wast for me! Then shall my  
 Soule keep Festivall with Thy  
 Church. When Thy Nativity  
 is not onely Celebrated, but Sea-  
 led in me. O Blessed Saviour, as  
 my Eye, let my Soul, see that Joy-  
 full Day! I may be One with God  
 in Heaven, because thou, O God,  
 art One with me on Earth. I am <sup>Mar. 1.23.</sup>  
 One with God in Grace, because  
 God is One with me in Nature. <sup>Heb. 2.16.</sup>  
 Nay I am One with God in Hea-  
 ven. My Flesh is there in Christ, <sup>Eph. 2.6.</sup>  
 who is One with God. This let me  
 Be-

Behold in Him with Thy Saints,  
and for this Blesse Thee with Thy  
Angels, Carolling and crying, Glo-  
ry be to Thee O God most High  
Amen!

Decem. 26. *Saint Stephens Day.*

MEDITAT. upon Act. 7. 59, 60.

*And they stoned Stephen, calling on  
God, and saying, Lord Jesus receive  
my Spirit, &c.*

**M**UST Stephen then be Sto-  
ned? A Man that had so  
much of God in him. In his  
heart, Full of the Holy Ghost  
Act. 6. 55. In his Mouth, Full of Wisdom  
Act. 6. 10. and Spirit. In his Hand, Full of  
Faith and Power, Working great  
Acts 6. 8. wonders among the people. A man  
Act. 6. 15. that had an Angel in his Face  
and God in his Soul. Yes, even  
h

he, if he fall into the hands of them, who are full of the Devil. Their Hellish Spirit will do it, if the Peoples Slavish Spirit will suffer it. It is done. Angels Incarnate cannot escape some mens Stones. God incarnate did not a Ioh. 8.58. stoning but by Miracle. No news for Saints to meet with Butchers. When Miscreants sit as Judges, Saints must fall for Malefactors. No Scandall to us if they do; no Censure on them that suffer so. Gods best Servants have been, and may be murdered.

The Pretense for this, is Zeal, not Fury. All is for God and the Temple, against a Blasphemer of Aa.6.13. both. A man against Temple and Law too. An Overturner of Foundations, both in their Religion & Nation. A Man against God and Heaven. A Belcher of Blasphemies, that *the One opens to Him (Heaven,) and the Other* Aa.7.56. *appeares*

*appeares to him* (The Sonne of  
 Man, whom they Crucified) *at*  
*the right hand of God.* The One a  
 Blasphemy, but False: The O-  
 ther True, but no Blasphemy.  
 But however they forge and  
 wrest his words, his *Braines* must  
 pay for it. The truth is, he told  
 them of their Sins, and was par-  
 ticular and home with them in  
 their Sin against their Saviour. He  
 minds them of their Fathers bloo-  
 dy Murders of the Prophets, and  
 their own barbarous Massacre of  
 the Son of God, *That Just one, of*  
*whom they were the Betrayers and*  
*Murderers.* This cuts them to the  
 heart, and that costs S. Stephen  
 his head. Such Truths sooner  
 find Stones then Friends. And  
 their Speakers for the boldnesse  
 lose both their Breaths and their  
 Brains. He that toucheth *Herods*  
 or the Jewes sins, must look for  
 a Sword or Stone for his Thanks.  
*They*

Acts 2. 51,  
 52.

Act. 7. 54.

*They* therefore stoned him. They  
 are at their Stones, but he is at  
 his Prayers. For himself; That  
 when they had his life, Christ  
 would take his Soul. *Lord Jesus*  
*receive my Spirit!* And for them  
 too He prays their Blisse that  
 shed his Blood, (upon his knees  
 with a loud voice) *Lord lay not* Lu. 23.38.  
*this sin to their charge!* From a Sa-  
 viours Lips he learnt this Lan-  
 guage. And well it was for them  
 that he spake it, for God heard  
 it. And at *S. Peters* Sermon (by Act. 2.41.  
*S. Stephens* Prayers) thousands  
 were coverted. As his Blood  
 made Assassines, his Spirit made  
 Saints. Their hard hearts mel-  
 ted, and of those Stones are rai-  
 sed up Children unto *Abraham*.  
 Lord let me *so* speak and do, and  
 if I must, *so* suffer, Charitably,  
 Piously, Patiently, Resolvedly.  
 To others Good, for my Com-  
 fort, and Thy Glory.

The



## The Prayer.

O Lord of Life and Death, if I must be one of the two, Persecuted, or a Persecutor, a Murder'd man, or a Murderer, let me not Offer Violence, but Suffer it. And that the Stone  
 1 Pet. 3. 17. may not come out of my hand, let me keep it out of my heart, lest this being hardened, that grow bloody: Mindes turned rocks will spare no Bodies, not a Saint, not a Saviour. O let me not be once flesh in Blood, lest I feare no Bloodinesse. If the Stone come, not from my Hand, but to my Head, let me not  
 2 Sam. 15. 6. speake Shimei's but St. Stephens Language. Give me Prayers for their Curses, and even Blesse them, that Butcher me. Giving (in the Murder) a Martyrdome to me. That St. Stephens Crown may be on my Head, let his Spirit be in my Heart. The Spirit of a Saint in the  
 Occideris  
 me beave-  
 is me. Body

Body of a Martyr! So be it I be-  
seech Thee, O Lord! Amen.

# Saint Johns Day.

Decem. 27.

MEDITAT. upon Rev. I. 9.

*I was in the Isle of Patmos for the  
word of God, and for the testimo-  
ny of Jesus Christ.*

**H**E was an Exile then, if not  
a Martyr. And most of this  
also. In Mind, if not in Body.  
And for it, he offer'd fair too, his  
Lips to the Deadly Cup, his  
Limbs to the boyling Caldron. *Tentul.*  
If the Poyson did not Swell him,  
the Oyle did not Scald him to  
death; Omnipotency was his  
Antidote and Armour. By the  
Special Preservative of that pow-  
er, which made the Sea a Plain,  
the Furnace a Bower, Ravens *Pfal. 66. 5.*  
*Dan. 3. 22.*  
Pur-

Dan. 3. 25.

1 Kin. 7. 6.

Acts 28.

4, 6.

Purveyors, Lions Playfellowes, a Viper a Bracelet, His Poyson was made Mithridate, and his Burning Oyl a Bath of Milk. By *Election* and *Oblation* of himself, he was, it is by *Miracle*, he was not, a *Martyr*. All the Apostles else were persecuted to death, to Seal Gods Truth, and shew their Patience; He onely was preserved to manifest Gods Power and Wisdome. That the Truth of Christ might passe all Seals (in Blood, and out,) Signed by all Witnesses (Living and Dying Testimonies,) Evidenced by all Martyrdomes (of Bodies, and Minds.) Though the *Mind* made his Singular, The *Cause* (which makes a Martyr more then Death) That was common, for the Word of God, and Testimony of *Iesus*. He was in the Isle with that Spirit which would have had him, at a Stake. He was the be-

loved

loved Disciple, The *Favourite*- Ioh. 20.2.  
 Apostle. His Foot did not onely  
 stand in Christs *Presence*, but his  
 Head lay in his Lords *Bosome*.  
 His Spirit was all Love. His  
 Mouth, his Pen, his Hand, speaks, Ioh. 13.23.  
 writes, does nothing else. From  
 the Flower of his Youth, to the  
 Chair of his Age his Dialect,  
 his Character, his Design is  
 whilest he can stand (nay when See Eccl:  
 for oldnesse carried from place Hist:  
 to place ) *Little Children love*  
*one another*. As he was the *Ea-*  
*gle* of the Evangelists, he was the  
*Dove* of the Apostles. He had a  
 Cherubins Heart, with his Sera-  
 phins Eye. This made him have  
 so much of Christs Eye and  
 Heart. For *God is love*. Love I Ioh. 4.8.  
 therefore is His Favourite, and  
 S. *John* for it the Darling of  
 Heaven, and Dear one of Christ.  
 And for that, he shall offer at a  
 Martyrdome, but not suffer it.

F

Maugre

Maugre *Domitians* rage, and the  
*Devils* malice, they may Thirst  
 for his Blood, but shall not  
 Drink it. He is priviledged from  
 Heaven to be an *unbloody* Martyr,  
 and Hell shall not make him die.  
 O Lord, if I have not *S. Stephens*  
 Head, let me have *S. Johns* Heart  
 for Thee! If I have not his place at  
 Thy Breast, let me be his Partner  
 in the Crosse! Chuse a Desert  
 with a good Conscience, before a  
 Palace with a bad. Let me be  
 with Beasts sooner then Devils  
 and go from a Caldron to Hea-  
 ven, rather then out of a Bath to  
 Hell. That whether I die on a  
 bed, or stake, it may be in Thee  
 if not for Thee, and I by it fore-  
 ver with Thee.

Revel. 4.  
 13.

### The Prayer.

*O Lord, who canst save and none  
 can destroy, and destroy and none*

can save; let me serve Thee that  
none may hurt me: That if good to  
live, I may not die; if good to die,  
I may not live. Let that Spirit of  
the Dear Disciple be in me, and  
that Providence of Thine over  
me. Jesus, let me love Thee as he  
did, that Thou maist love me as I  
desire. If not S. Stephens full  
Boule of Blood, let me drink St.  
Johns Cup for Thee. Bonds, Ba-  
nishment, Disparagement let me suf-  
fer, and no Torments decline; But  
what Thou dost Send Entertain as  
a Preferment, not a Misery, because  
for my Honour, and Thy Glory!  
Lord let me do so for Thee, and doe  
Thou for me by Thy Grace and in  
Thy Mercy, I beseech Thee, Deare  
Jesus, Amen!

1 Pet. 4.  
14.

December  
28.

## Innocents Day.

MEDITAT. upon Mat. 2. 18.

*In Rama was a voice heard, Lamentation, and mourning, and weeping, &c.*

**B**Abes, and Circumcised, are perfect *Innocents*. Because their *Simplicity* clears them from *Actuall Sin*, and the *Sacrament* from *Originall*: But how *Martyrs*? The Church resolves, *not by Speaking, but by Dying*. *Abel* the first Murdered Man *Innocent*, his Blood cryed, and being dead, yet he speaketh. So these poor *Infant-Martyrs*, have their Blood (if not Spirit) to witness for *Christ*; and Bodies, if not Minds, for *Martyrdome*. The least, because the least. *S. Stephen* a Martyr in Blood and Heart, first

5. Collect.

Gen. 4. 10.

first. *S. John*, in Heart, not Blood,  
 is next. The Holy *Innocents* that  
 had Blood (though no Heart to  
 speak for Him) the last. But  
 not least fit; because their Lord  
 was *little*. Babe-Martyrs became  
 an Infant-Saviour. So they are  
*Protomartyrs* to *S. Stephen*. He  
 was the first Man, but they were  
 the first Martyr'd. For their  
 Bloodshed, the Church gives  
 them a *Red Letter*, & because their  
 death was found when Christs  
 was fought, they are Saints in her  
*Calendar*. *Herod* was the *Butcher*  
 of those Lambs, His *Shambles*,  
*Judea*, in and about *Bethlehem*.  
 Ambition did whet his Knife.  
 Their Blood shall be shed,  
 before His Throne be shaken. In-  
 nocent blood and Innocents, all  
 must be sacrificed to Ambition.  
 In her skirts is found the Blood  
 of Innocents. In Him, nor a  
*Skirt-ful*, but *Town-fulls*.

Mat. 2. 12.

Jer. 2. 34.

Mat. 2. 16.

F 3

*Rachels*



Mat. 2. 18. *Rachels Heart bleeds for this; but what's that to Herod? But to God it is much. He is for her comfort. If she have none of her own work, God gives her an Handkerchief:*

Jer. 31. 16. *Refrain thy self from teares, saith the Lord. They shall come again. Herod may Butcher their Bodies, but God will Save their Souls. Yes, and Return their Lives too, (at farthest) in the Resurrection. They were not living to the World, they are not dead to God. That's the Comfort, Hers and Ours. Herods Profession lives, Innocents still find Butchers. Babes must have no Baptisme, (the onely known way to save their Souls) a Butchery above Herods. Men (at least of their own Religion) Innocent, must be cut, or rather torn in pieces, by a Plot of Powder, (Hallowed both by Priest and Sacrament,) all in a moment at one blow. Flye where they*

they will (they care not) Bodies nor Souls. A *Mattens* must be sanctified for a Massacre, and a Hallowed Bell give the ring to the Butchery. It were happy if *Sermons* made no such Sounds, & *Fasts* did not whet Swords as well as Appetites to such Slaughters: Ambition whets both Knives and Swords. Men, Women, Children, Babes in the world (Yea, & in the Womb too) if they stand in *Herods* way, shall not escape for being Innocents. But if for God and Christ, we may die as Men, but live as Martyrs. And a Day will come (Heavy to others, but Holy and Happy for us) which shall declare us Innocent. Fit us, Dear Lord, for that Doom, whatever we suffer in this Judgement-day!

## The Prayer.

*O Lord make us Innocent as*  
 1 Cor. 14. *Babes for Blame, but as Men for*  
 2. *Choice. As Samuel the Judge*  
 1 Sam. *was to the People. As Daniel the*  
 11. 5. *Prophet was to the King. As Zacha-*  
 Dan. 6. 22. *rie the Priest was to the Jew. As S.*  
 Luke 1. 6. *Paul the Apostle was to the World.*  
 2 Cor. 7. 4. *As every good Christian should be to*  
 Phil. 2. 15. *all: By my conscience, from the great*  
 Ps. 19. 13. *offence; By Thy Connivance, from*  
 1 Kings *lesse; In my Repentance, from all.*  
 15. 5. *And because even this Innocence is*  
 Ezek. *mixt with Guilt, put the Mantle of*  
 12. 31. *His Merits upon me, who is purely*  
 12. 31. *and perfectly Holy, Harmless, and*  
 18. *undefiled. The Lamb and Son of*  
 Phil. 3. *God, and onely Saviour of my Soul,*  
 9. *Jesus Christ our Lord! Amen.*  
 Heb. 7. 26.  
 1 Pet. 1. 19.

Circum-

# Circumcision, or, New-<sup>Jan. 1.</sup> years Day.

MEDITAT. upon *Luke 2. 21.*

*And when eight dayes were accomplished for Circumcising of the Child, His Name was called Jesus, which was so named of the Angel before he was conceived in the womb.*

**T**HIS Day Christs Blood was first shed. The *First-fruits* of my Redemption. The *Harvest* was at the Crosse where he did *Consummate His Passion*. The Law was for Circumcision. He was for Conformity to the Law. Not that He had any *Lust* to cut off in Flesh or Heart, but that we had both to *bleed* for. Without Blood no *Remission*. Without <sup>Heb. 9. 22.</sup> some

F 5

some Bloodshed, no *Circumcision*. Without much, no *Passion*. Without both, no *Redemption*. As *Circumcised*, He was *Baptized* too. Not for any spot He had to wash, but to Erect a *Laver*. And to teach us, that setting aside that of the Spirit (which is by Morall and Eternall Law) we are now free from the *Ceremony*, and not bound to, but from the *Sacrament* of Circumcision. The Eighth day the Jew-child was to passe the *Knife*, and why not the Christian to enter the *Laver*? Ours have as much need, and theirs had not more understanding. Then they had their *Hebrew*-name, and we now our *Christian*. Christs was *Jesus*. The greatest name that ever Child had (God onely is a Saviour) and the best that ever was, (no person like a Saviour, no Saviour like God) and the most wonderful that ever was,

Isa. 43. 11.

was, He to be Circumcised who Phil. 2. 9.  
 is God, To be a *Child*, who is *Jes-*  
*us*. In that Name all things doe  
 Him *Homage*. And we interess'd  
 in It above all, owe Him therefore  
 Eternal Thanks & Reverence. An Rev. 1. 6.  
 Angel gave it, before He was born  
 in the World, nay before he was  
 in the Womb, to shew that He  
 was Gods Son, before a Child. Isa. 9. 6.  
 We call this *Newyears-day*, and  
 on it send one another Gifts.  
 Eight dayes before, God gave us  
 His Son, This day Gods Sonne  
 gave us His Blood. For God to  
 Take Flesh and Give Blood,  
 these are *Gifts*, and *New*. Never  
 the like in the World. A *Jesus*  
 is the Greatest Gift, His *Blood* the  
 Newest. And now was the first  
 Blood. Circumcision was the  
 doore by which He entred on His  
 Office, and the Rite, by which  
 He was both Named, and Con-  
 secrated to be, *Jesus*.

Have.

Prov. 23.  
26.

Have we nothing to give to God for this Gift? Yes, we have; Our Heart is His Gift. Though we owe it as *Duty*, and must pay it as a *Service*, He doth ask it as a *Boon*, and receive it as a *Present*. But *New*, or he will have none. *Thoughts* more Holy, *Affections* more Heavenly (Renewed Minds and Wills) they make it New. Gods greatest Wish, and Mans best Gift. O Man! It is not thy Blood, but thy Heart which God would have! Thy Hearts Truth, not Thy Hearts-Blood! All Signes, all Ceremonies are nothing without the Heart. Have the Mark of a Jew in Thy Flesh, and Sign of a Christian on Thy Forehead, if Thy Mind be Mahumetan, and Thy Heart Heathenish (Thou a Bloody, Fleshly, Worldly Soul) they are not Evidences of Thy Blisse, but Guilt. Not *Sacraments*, but *Endite-*

1 Cor. 7.  
29.  
Gal. 5. 6.

*ments*

ments against Thee. *Circumcision* Rom. 2. 25  
 and *Baptisme* both, and a Thou- 1 Pet. 3. 21.  
 sand such Washings will not  
 make thee Clean, either to God,  
 or for Heaven. In my Spirit be  
 Thy Circumcision in the Flesh,  
 O Jesus! And the Baptism on  
 Thy Head, in the Purity of my  
 Heart! So God shall have it for  
 His, and I, Heaven for my  
 Gift.

The Prayer.

*For Thy Blood shed this Day, let  
 me be Content, O Christ, to lay my  
 Estate, Credit, Liberty, Limbs, yea  
 and Life it self, a bleeding; let me  
 make Conscience to kill my Lust by* Deut. 10. 16.  
*a spirituall Circumcision. What is  
 my Blood to thine, O Jesus! An  
 Ocean of Mans to a drop of Gods?  
 Let my Hearts-Blood then, and my  
 Hearts-Lust to the last drop, be  
 for Thee, who didst This Day shed so  
 many*



*many drops, and after as many  
showres for me. As a Sign of my  
Duty, and Thy Grace, and Seale of  
Thy Glory, so Sanctifie, Seale and  
Save me. Dear Lord do so by me  
and for me ! Amen !*

*Januar. 6. Epiphany, or, Twelf-  
Day.*

MEDITAT. upon *Mat. 2. 11.*

*And when they saw the Child, they  
fell down and worshipped Him,  
&c.*

**T**HEY were Wise men which  
came to Christ: They are  
Damned Fooles that goe from  
their Saviour ! They came far  
from the East to See Him; shame  
it is, not to stir out of doore to  
Serve Him. They believe and  
resolve

resolve it fit to worship him: They are not the Wisest in the world that dare not bend a Knee, or bow a Head unto Him. When they see Him, they fall down before Him; To whom we owe our selves, our Bodies must pay Homage to Him. As they *adore*, they *offer* too. He must be served on our *Estates*, as well as our *Knees*. It is not *Trash* but *Treasure* they offer Him; We must not give God what we dare not *Ma'. i. 18.* offer our Governour. *Brasse*, *Pitch*, *Tar*, are no Presents for them. *Gold*, *Frankincense*, and *Myrrhe*, are fit for Him. As a *King*, a *God*, and a *Man*: To Enthrone, to Enshrine, to Embalm Him. Our *Faith* is His *Gold*. Our *Prayer* His *Incense*. (Not the *Saints*, but His.) Our *Mortification* His *Myrrhe*; The first must be in Him, The next to Him, The last like Him. And we  
do

Mat. 12.  
35.

do all (and best of all) when out  
of the Treasures of our Hearts  
(upright and open before Him)  
we Bend our Minds to His *Truth*,  
Bow our Heads to His *Honour*,  
and Break our Hearts for His *Sa-  
crifice*. A Star was the Preacher  
of His Birth, and Leader to His  
Birth-place. At *Bethlehem*, there  
they find Him. But how? The  
King in Straw, God in a Manger,  
The Babe amongst Beasts: yet  
this doth not stagger their Faith,  
falter their Worship, nor hinder  
their Offering. Whom they saw  
Heaven to serve, they deem fit  
for the Greatest man to adore.  
Though in an Inne, a Stable, a  
Cratch, they Fall down, Wor-  
ship, and Present Him. He did  
not find so great *Faith* and *Ho-  
nour*, no, not in *Israel*. *Saba* ex-  
ceeds *Ferusalem*. There they do  
not Embrace and Adore, but  
Deny and Desie Him. Not Of-  
fer,

fer, but to Kill Him. These are *Herods*, His Nobles, and His Peoples *offerings*. For Gold, *Iron* to Chain Him. For an Altar, a *Gibbet* to Crucifie Him. For Incense, the *Stench* of *Golgotha*, and (which is worse then the Graves) the Belches of their Mouths open to Blaspheme Him. For Myrrhe he shall have Bitterness enough, the very Gall of it. Myrrhe, Gall and Vineger, not a Cup, but a Vessel-full. Such difference is there betwixt the Wise men of the *East*, and the *Politicians* of *Jerusalem*. O let me be so Wise and Good, as by the Light of Heaven to Seek my Saviour, and with all Respects due to God and Man, to treat Him, when I find Him! Let others follow false and fond Fires & Fire-brands out of the Church, Meteors and falne and wandering Stars in it, *Barcohibs*, *Mahomets*, *Simon Magus's*,  
*Setta-*

Psal. 14. 5.  
 Pl. 61. 21.  
 Joh. 19.  
 29.  
 Mat. 27.  
 34.

*Seētaries, Schismaticks, Hereticks:*  
 Let others bow to *Mammon* as  
 God, and to *Money* as their God-  
 des; Fall down to *Honour* as  
 their Idol, and offer their Shrines  
 to *Pleasure*, as their great *Diana*;  
 and court and dread *Herod* and his  
*Power*, as their onely Deity and  
 Devil; Let Thy *Truth* Revea-  
 led be my *Star*, Thy *Church* my  
*Guide*; and Thy *Service* my *Way*,  
 that I may not lose, but find my  
 Lord and Christ, and in Him my  
 self and Saviour.

### The Prayer.

O Lord *Jesu Christ*, who in Thy  
 greatest *Poverty* hadst *Angels* for  
*Heraulds* of Thy Birth, and the *Wise*  
*men of the World* to *Worship* Thee!  
 And in Thy darkest *obscurity*, hadst  
 a *Star* in *Heaven* to *lighten* Thy  
*Godhead* to the *Earth*, and a *Voice*

Mat. 3. 17. *from Heaven* to own Thee: Let me

so see Thy Glory as to serve Thee <sup>2 Pet. i.</sup>  
 with a Heavenly heart, whatever <sup>17.</sup>  
 others are in their Conversation.  
 And so mind Thy Humility, as to  
 have and keep a Contented mind in  
 whatsoever condition! By the Star-  
 light of Thy Truth, seeking to come  
 to the Sunshine of Thy Glory. For  
 which end I beseech Thee to cause  
 the Day to dawn, and Day-star of <sup>2 Pet. i.</sup>  
 Grace to arise in my heart. That <sup>19.</sup>  
 when the Sun of my life shall set  
 (whether clear or in a cloud by a vi-  
 olent or a naturall way) When my  
 Body takes up in the Common Inne  
 of the Grave, my Soul may find my  
 Saviour! Amen!

Saint

Jan. 25.

## Saint Pauls Day.

MEDITAT. upon *Acts* 9.5.*Saul, Saul, why persecutest thou me?*  
&c.

**S***Aul* was a bitter Enemy to Christ, and bloody to the Church. When *S. Stephen* was Stoned, he kept the Murderers clothes. And when cruell Commissioners were sent to Imprison, Scourge, Kill, and Slay all that called on the Name of Christ, he carried the Letters, he runs, he rides to do all Mischief: Blood and Blasphemy are his Breath, Murder and Torture his Buſi-  
*ness*. So exceeding mad was his Rage against that poor Flock of Christ. This Wolf of *Benjamin*, teares, scatters, and worries them, filling all places with his Threats,  
 and

and Cities with their Blood. He made not onely a Horroir in the Church, but a *Havock* of it. Religion whets his Rage. He was a Jew born, brought up, taught, learn'd, and (his Principle Pardon'd) Conscientious too: *He verily thought he ought to do many things against the name of Jesus of Nazareth.* And therefore he did those things. He abhorres a Christian as an Enemy to his Faith, and curseth Christ as the Author of theirs.

What hopes now that this *Wolfe* should turn *Lambe*? This Persecuting Jew become a Professed Christian? Nay a Preacher of Christianity, an Apostle of Christ? He doth, to the joy and wonder of the Church. Christ doth so much for him, a Pulpit will not do it, He preacheth to him from Heaven. The voice of man will not reach him, the voice of

Acts 8.2.  
Acts 22.3.  
Acts 23.1.

Acts 26.9.

1 Tim. 1.  
13.



- A<sup>cts</sup> 9.4. of God doth rouze him ; *Saul*,  
*Saul, why persecutest thou me ?* He  
singles out his person, He doubles  
his Call, He convinceth his Mad-  
nesse. Wilt thou fight against  
Heaven ? Thence I speak, Wilt  
thou persecute God ? Him I am.  
I, who am with God , God in  
A<sup>ct</sup>. 9.5. Heaven ; *I am Iesus of Nazareth*,  
*whom thou persecutest* on earth.  
Through the sides of the Saints  
thou woundest my Heart. Thy  
Rage at my Members doth flye  
to their Head. Wilt thou *kick*  
*against the pricks ?* That thou  
A<sup>ct</sup>. 9.38. dost. This *voice* with a *light* from  
Heaven, strikes him blind, and  
down, and doth both *unhorse* him  
and *un-Few* him. His Thunder  
and Lightning doth both fright  
and melt his Heart. He doth ask  
and receive *Direction* what to do.  
Goes to *Ananias* and receives at  
once his *Sight* and his *Baptisme*.  
And thenceforth the World be-  
comes

comes his *Charge* and *Conquest*. Gal. 2. 8.  
 The Gentiles his special Charge, Eph. 3. 8.  
 and Converts. His *Tongue* and Ro. 16. 18.  
 his *Pen* goe all the earth over, and  
 the Truth which he *spake* and  
 writ to the world He Seals at  
 the Head of it with His Blood.  
 Gives *Rome* (that had his Breath  
 and Ink) his Life, and Blood, and  
 Head. Cut off by *Nero's* Bloody  
 Sword, Christened Christs Glo-  
 rious Martyr. To the Memory  
 of his Conversion This day the  
 Church keeps, and we most  
 Concerned (his Gentile-Con-  
 verts) have greatest cause of all  
 to keep it. To his Memory, but  
 to Thy Glory, O Christ !

The Prayer.

*O Lord, who didst make Saul a  
 Paul ; Convert all blinded Jewes,  
 and Spirits madded and fired a-  
 gainst Thy Church and Service :*

*Re-*

Gal. i. 16.  
Acts 9. 6.

Reclaim them by Thy Grace, or Restraine them by Thy Providence. Keep my hand from hurt of any who are Thine, lest I persecute I hee. Hold my mind from Delusion, that I may not think I do well, when I do them or Thee any hurt. Curb my heart from passing a finall Doom on any, though at present never so bad. And stay up my Spirit from Despairing (if ordinary means do not help;) and from Presuming too of Miracles, if I neglect the ordinary means. If I fall into any Error or Sin, let me not stand obstinate, but yield to him whom thou hast sent, and to the Truth which He hath taught. Not Rebelling against the light, but Submitting to it, with Eyes, and Eares, and Heart, all openened to Thy Word and Spirit, offered to me, and calling on me, by and through Iesus Christ our Lord. Amen!

P. vii-

Purification, or, Candle-<sup>February. 2.</sup>  
mas Day.

MEDITAT. upon *Luke 2.22.*

*And when the dayes of her Purification were accomplished, according to the law of Moses, they brought him to Ferusalem to present him to the Lord.*

**T**Hat the *Blessed Virgin* was a most *Holy Woman*, is no doubt, That without Originall Guilt (the common blot of Mankind) is a Dispute, even amongst them who pretend most Honour to Her, and pay too much, not yet determined. Her Prerogative was to be the Elect of all Womankind, to be the *Mother of God*; but so, as she to be His *Handmaid* and *Servant*, He to be  
G
Her
Luc. 1. 18.

Her *Lord* and *Saviour*. Had she neglected this Dayes work to *Pa-*  
 Luc. 1. 46. *rifie* her self, and Present her Son  
 in the Temple, she had not been  
 without *blemish*, because so was  
 the Law. Nor are They blame-  
 lesse now who are guilty of like  
 voluntary and refractory Neg-  
 lects. For, though the *Ceremony*  
 did expire with the Temple, the  
*Morality* of the Law lives, and the  
 Thing is of Eternall Equity.  
 That God the Author should be  
 praised for Deliverance from so  
 great a Danger. And the Al-  
 mighty Father blessed for so  
 great a Gift as a Child. And why  
 not in the Church, His Exche-  
 quer for such Holy Payments?  
 Do they believe it needs not?  
 2<sup>d</sup> Tim. 3. 2 That's *Profane*, to be *unthankfull*  
 and *unholy*. Doe they think at  
 home is enough? That's *Simple*.  
 So God shall have no Church  
 Service. They can pray too at  
 home

home. Do they say, it's Superstitious? That's *Sawcy*. It's the Law and Observation of the Jewish, and Order and Usage of the Christian Church. Did they remember the Sacrifice at the Jewish Churching was Two *Turtles*, they would not offer such *Owles* and *Crowes* to deface and defile the Christian. *Christ* and his *Mother* (the Lamb without Guile, and Dove without Gall) these brought, and were *Turtles*. Never was such a Present in the Temple before, A *Virgin-Mother*, with an *Infant-God*. They keep the Church-Custome, we should not break it. If we be not for *Moses* his *Purifying*, we must be for S. *James's*; Clense your hands, ye sinners, and purifie your hearts ye double-minded. We must have S. *Pauls* amongst *Christians*, if not his amongst *Jewes*; Clense our selves from all Filthiness. In-

LUC. 2. 24.

1 Tim. 4. 8.

AG. 21. 16  
2 Cor. 7. 1.

G 2 .

deed,

deed, a Christian life is nothing  
 else but a Continual Purification.  
 And the Two holy Doves in the  
 Service, are our *Faith* and *Repentance*. By that the *Heart*, by this  
 the *Hand* is Purified. *Spirit* and  
*Flesh*, by both. And all by the  
 H. b. 2. 14. *Blood* of the Lamb presented, the  
 Holy Babe *Jesu*, not in the *Milk*  
 of the Holy Mother, *Mary*. No  
 Flesh, no Blood. No Birth, no Flesh.  
 No Mother, no Birth. No Blood,  
 no Saviour. This is His only *Glory*.  
 That was all Her *Honour*. And  
 this *Dayes Feast*. Clense my  
 Soul and Life by Thy Spirit and  
 Blood, O Christ, unto the last.  
 So shall all my Sicknesse bid the  
 Holy day, and my Death be my  
 Festivall. My *Purification* perfect,  
 and Thy *Glorification* my end.

### The Prayer.

O God, Holy and Pure in Thy Ma-  
 jesty,

jesty, Rich and Great in Thy Good-  
 nesse, who didst receive the Present  
 of Thy Holy Child Jesus in the  
 Temple: Accept the Present, which  
 I offer this Day in Thy Sanctuary,  
 of myself, and my Service. The  
 poor paire of Pigeons which I pre-  
 sent is (all my Soul and Body) for  
 that Great Mercy and Mysterie of  
 my Redemption so wonderfully  
 wrought. And what Actuall Filth I  
 have contracted since my first wash-  
 ing in the Laver of my New-birth,  
 let me purge by my Repentance, the  
 Laver of my life. That my Present,  
 and myself may be pure and plea-  
 sing in Thy Eyes. By the Merits and  
 Blood of Jesus Christ our Lord!  
 Amen.



Febr. 24.

## Saint Matthias Day.

MEDITAT. upon *Act*, 2.26.

*And the lot fell upon Matthias, and he was numbred amongst the eleven Apostles.*

Heb. 6.16.

Pro. 18.18.

Prov. 16.

33.

Exe. 21.15

**T**HE Use of a Lot is old, the Aime good. As an *Oath* ends all Controversie, It ceaseth all Contention. A Religious Lot makes a Reference of the matter in question to God, to determine and dispose of. And so dispose it He doth. *The lot is cast into the lap, but the whole disposing thereof is of the Lord.* His Providence orders all, even *Casual* things are under it. But then we must *Observe*, not *Impose* upon it. Here they did, with all due *Religion* and *Reverence* to the Lot and the Lord. With Holy Ceremony about a Holy

Holy Business. They goe to Prayers before their Lots: For an Apostle (a great Man) who may best fit and serve the Church (a great Matter.)

The Church appoints Fasts and Ember weeks for Priests lesser Ordinations. And did we consider our Concernment, how much of the safety of our Souls depends upon good Bishops and Priests, we would Fast and Pray, when the Church gives those Orders. Judas was Degraded. *His Bishoprick* Acts 1.20. *let another take.* A Traitor he was, with brand then, and to a Proverb now. He carried Christs Purse, yet takes the High Priests Money. Not as His Lords Receiver to serve Him, but as their Pensioner, to betray him. They basely buy His Blood, as their great Purchase, and he with a Kiss signes the Conveyance, and Delivers them Possession of Him.

This, when the foul guilt begins  
to work, casts him both out of  
his Bishoprick and the World.  
For then, He Repents, Despairs,  
Dies, Hang'd by his own Hand,  
instead of Blood, gushing out his  
Bowels. And so, (as none else is  
noted to do) he went to his place,  
dead and damned.

Mat. 27. 5.

Act. 1. 18.

Act. 1. 25.

His Apostles place being void,  
another must fill it. For God will  
have his full number. Elect Men,  
for Reprobate Angels. A Church  
of Gentiles for Rejected Jews.  
And if the first *Asian* fail, other  
Churches. A *Matthias* for a *Judas*.  
By *Choice* this cannot be as it  
was by Christ on earth, by *Lot*  
therefore it must be from God in  
Heaven. Two are taken and of-  
fered to God. He takes one of  
the Two. Bishops they chose un-  
der them, and Presbyters under  
Bishops; but His Apostles, Christ  
chooseth Twelve by *Call*, and  
One

Act. { 1. 24  
25.

One by *Lot*. And that falls on *Matthias*, not on *Joses* his Kinsman. To shew that Consanguinity in such choices, is not to be considered. Therefore He gives, *Matthias* takes, the place. All allow him and receive him as the Lords Elect. When God once Determines, none must Dispute it. Were the *Thirteenth* Apostle as fairly Chosen alwayes, as the *Twelfth*, the Church would have wanted many Schisms, and the Christian World the woes of such Divisions. But, as if the Dove of Christ, and *Mahomets* Pigeon were all one, more crafty Guile, then Holy Ghost, hath appeared too oft in their *Conclaves* and *Councils*. They know whence and how the Taunt came from *Rome* to *Trent*, of sending the Holy Ghost in a Clokebag. O Lord, whosoever, or wheresoever they are which are to be chosen to Sa-

*Decimus tertius Apostolorum,*  
said of  
*Paul. V.*

cred Offices in Thy Church,  
Save it from ill, and Send us good  
Elections!

The Prayer.

O Lord Iesu Christ, which knowest who are Thine, by Heart, as well as Face, yet didst not cast out the Traitor till he had cast himself away, and then didst take in a true heart for the treacherous: A false heart let me not have to thee; and not a Covetous one, that I be not false. Whether a Matthias or a Josias, whatever my Lot is, let me serve Thee in it faithfully, diligently, and constantly, as the place and sphere wherein Thy Hand hath set me, not to Enjoy myself, but to Improve what I am and have, to Thy Honour and Glory. That using my Talent well (whether in Thy Church or the World) whilest I live I  
may

Church,  
us good

may not with Judas die desperately,  
ly, but with Simeon depart in  
peace. Amen.

*Annunciation Feast-  
Day.*

March 25.

MEDITAT. upon Luke. I. 28.

And the Angel came unto her, and  
said, Haile Mary full of grace,  
&c.

**A**S they said of S. Peters, It  
was his ; I cannot say, It was  
Her Angel. With Ancients and  
Moderns I can piously believe,  
each Soul hath her Guardian. A. 12. 15.  
And (probably) when God doth  
send from Heaven to a Pious  
Soul, That Angel may come on  
the Errand. However Angel-  
visits are! Honours ; and Messa-  
ges,

ges, more. Ours is an *Embassie*,  
 and that *Extraordinary*. Not of  
 an *Angel*, but *Archangel*. An  
 Angel of Name, *Gabriel*. And  
 sent very Solemnly. In the sixth  
 moneth the Angel *Gabriel* was sent  
 from God to a City of *Galilee*, to a  
 Virgin espoused. Errand and An-  
 gel, both are *Extraordinary*. A  
 fit Messenger, An Angel to a  
 Virgin. So one to another Angel.  
 For Virgin is Angelicall life. And  
 because Great, more Fit. For  
 Earth never had the like before,  
 therefore Heaven brings the Er-  
 rand. Not of *Defiance*, as the  
 Angels to *Balaam*, but of *Congra-*  
*tulation*, as that to *Gedeon*. He  
 comes not with a *Sword* in his  
 Hand, but an *Olive-branch* in his  
 Mouth; Not an *Apoge*, but an  
*Ave*. No Thunder from Above,  
 but fair Sun-shine, *Haile Mary*.  
 All Peace, and Love, and Kind-  
 nesse in the Salutation. That's  
 the

Num. 22.  
32.

Jud. 6. 12.

the first word in his Mouth, and every letter of it is written in his Heart. Though Devils and devilish men can have *Haile* in their lips, and *Fie* in their hearts, so must not Saints, so do not Angels. They take Bodies and Tongues to do God and us Service, not to deceive and do Mischief. To a *Virgin*, but *Esposued*, Judg. 13. 10. He comes. Marriage-life may have the Visit of an Angel. The *Virgin Mary*, full of grace, whether with God, or of God, She was full of it. His Favourite and Saint, *Highly favoured* with God, and *Richly furnished* with Goodness. Elect out of all Mankind, to be a *Virgin-mother*, That's *Singular*. The *Mother of Christ*, That's most *Honourable*. The *Mother of God*, That's most *High*. The *Mother of a Saviour*, That's most *Happy* Favour. She that was thus an Elect Woman, must be a Precious



ous Saint. So it became The Body to be, which should be a Sanctuary of God and a Saviour. And even so she was. A Virgin in each kind, Heart and Womb. A Saint every way, Body and Soul. Saints have Gods Ear and His Eye; but Humble Souls have His very Soul and Heart. Most favoured of all His Favourites. And she was Eminently such, and so most Dear to God. His Angel therefore doth so graciously Treat her, *The Lord is with thee.* He is with her mercifully and marvellously, because God was to be in her. He in her Womb, that is greater then the World. Wrapt in Skins, yet above the Heavens. Therefore, *Blessed among women.* By Men and Angels. Yea, therein blessed above all that ever were, are or shall be in the World. Unblessed by none, but *Femes and Devils.* Blessed, not Adored. Among

Among Women, not Gods.  
 Dear, but no *Peer* to the God of  
 Gods. *Dignified* By Angels.  
*Magnified* by Saints. *Glorified* by  
 God. But *Deified* by None. None  
 but such as Affront Christ, Usurp  
 on God, Impose on Her, Crosse  
 and Check Saints and Angels.  
 O Holy Mother of God, an  
 Highly Favoured, and ever Bles-  
 sed Woman Thou art, not God  
 ever Blessed !

### The Prayer.

O Lord, if I have not a *Virgin-*  
*Body*, let me have a *Virgin-Soul*.  
 And let it make me a wise & a pure Mat. 25. 4.  
 one, not securely to sleep out the Time  
 of my Salvation, but stand with Oyl  
 and Lamp (by Faith and good life)  
 ever Prepared for my Bridegroom's  
 coming, to meet and wait upon my  
 Lord. Not formally to appear ho-  
 ly before men, but really undefiled  
 be-

before them and Thee : That if my  
 Eph. 3. Body have not a Womb, my Soul  
 { I 7. may find a Seat for my Saviour.  
 Joh. 14. And if he be not my Son, I may be  
 23. His Servant : Honoured of Saints,  
 { Mat. 12. Blessed by Angels, Beloved of Christ,  
 47. Dear to God. Such an Annunciati-  
 on let not one but all the Angels  
 make, and Saints with them, and I  
 with all, for my Saviours Birth, and  
 my Salvation's. Amen.

So end the Meditations and  
 Prayers for the first Twelve  
 Holy Dayes.



# HOLY DAIES

## *Meditations & Prayers,*

*From Easter to St. Andrews  
Day.*

1. *S. Marks Day.*
2. *S. Philip and Facob, or May-Day.*
3. *Ascension, or Holy Thursday.*
4. *S. Barnabas Day.*
5. *S. Fohn Baptists, or Midsummer Day.*
6. *S. Peters Day.*
7. *S. James's Day.*
8. *S. Bartholomews Day.*
9. *S. Matthews Day.*
10. *S. Michaels Day.*
11. *S. Lukes Day.*
12. *S. Simon and Iudes Day.*
15. *All Saints Day.*

Ad-

# Advertisement touching the Number and Choice of Holy Dayes.

*a* Annunciation, de quo Festo Athan.

*primarium* & *proprus* venerandum.

*b* Epiphany.

*c* Purification.

*d* S. Pauls Day.

*S. Barna.* Not in

Catalogue

Commanded, yet

have Services Directed. See

Service-Book.

**A**LL the Holy Dayes (you see) are not very many. Besides the Lords Dayes, in which by Allowance of all, we pay out a Seventh of our Time to God, the Remainder comes not to a Twelfth of the Year. And Abating those which have more Respect to Christ (His Conception, *a* Birth, Circumcision, Manifestation, *b* Presentation, *c* and Ascension) the Rest make not Twelve. Taking in those which are by Devotion *d* as well as those which be by Obligation. Here the Church shewes her Wisdom. They which go with Rome, Esteem

blis

blish too many, those who tread  
 Antipodes to it, Abolish all; Be-  
 twixt those Two Extremes she  
 walks, being neither for their Su-  
 perfluity nor Nullity. As a care-  
 full and tender Mother to her Chil-  
 drens lives, leaving them Dayes  
 enow to work and look to their  
 worldly Affaires; and for their  
 Souls not to be harrowed and wea-  
 ried out with frequency of Holy Du-  
 ty, and Heavenly Concernments.  
 Which indeed is to Invert their na-  
 ture & end, & to turn Holy days into  
 Working days, or Times more tedi-  
 ous. And therein as full of Piety as  
 Mercy. For as in Her use, so in Her  
 choice, Nothing of Superstition is  
 seen, nor just Suspicion of any. Be-  
 cause to the great Glory of Almight-  
 y God, and Honour of Christ an  
 Holy Memory is kept of none but  
 Angels, Saints, Martyrs, Evange-  
 lists, Apostles, and their Associ-  
 ates and Assistants (Evangelicall  
 and

*and Apostolicall men . ) The High Ministers of Gods Providence, Stout Champions of Christs Truth, Sacred Organs of the Holy Ghost, Blessed Instruments of our Eternal Good, Incomparable Examples of Christian Patience and Piety, Bright Glories and Beauties of Religion, Goodly Ornaments and Muniments of the Church.*

- But why any Particular Festivals, when our life is but One Feast? Nay if so, let them say too, Why do we ever Work, who are bid to Pray continually? Why do we Weep at any time, who are to Rejoyce alwayes? And why do they observe a Set day of the week, since we must each moment cease from Sin, and so keep a perpetual Sabbath? Different Duties require several Times on Earth. In Heaven the Keeping of one day of Eternity Holy, is the Business and Blessedness. Below things must be done in Time. And in*
- 1 Cor. 5. 8
- 1 Thef. 5. 17.
- Phil. 4. 4.
- 1 Petr. 4. 1.
- Aug.

in Spirit we must do ever, what in  
 Act we cannot. And we both mind  
 Heaven, and move to it when we so  
 do. For as the Devout Mind from  
 them mounts to Heaven, as Moses <sup>Deut. 32.</sup>  
 from Mount Nebo saw Canaan, so <sup>49.</sup>  
 the Heart climbs thence thither-  
 ward, as the Angels went up on Ja- <sup>Gen. 28.</sup>  
 cobs Ladder; we see 1 ypes there of <sup>12.</sup>  
 it, and make Steps towards it. And  
 more and faster for the Saints daies.  
 That Holy cloud of witnesses draws <sup>Heb. 12. 1.</sup>  
 our Eyes and Hearts up to Heaven, <sup>Rev. 19. 9.</sup>  
 where they are at the Everlasting  
 Festivall, and stirs up our Spirits so  
 to live and die as they did, that fol-  
 lowing their steps we may come to be  
 where they are. To that tends the  
 Discretion and Devotion of the  
 Church, which keeps not their Birth-  
 dayes Holy (as of Kings) but their <sup>Gen. 40.</sup>  
 Death-dayes (as of Saints) borne <sup>20.</sup>  
 to that Blessed Eternity, of which  
 those be their Birth-dayes.

So then, as the Holy Place is <sup>Gen. 28.</sup>  
 called <sup>17.</sup>



*called The Gate of Heaven, these Holy Times may be The Dayes of Heaven. But because we are on Earth, all ours must not be such Dayes: yet for that we are for Heaven, some should be Holy, though not all. And if we shall thus Discern the Times, we shall love the Church as Heaven, and no more hate or fear a Holy, then a Happy Day.*

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*Saint*

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*Saint Marks Day.*

*April 25.*

MEDITAT. upon 2 Tim. 4. 11.

*Take Mark, and bring him with thee, for he is profitable to me for the Ministry.*

OF the *Four Secretaries* of Christs *Holy Gospel*, *S. Mark* was one. And because, when he begins, he *Roars* out the Baptists Mar. 1. 3. Cry of the *Lamb* of God, he is made the *Lion* of the Four. It seems he was with, or near *Timothy*, therefore *S. Paul* bids, *Take him and bring him with him*. It's well, when the *Bishop*, and the *Evangelist*, and the *Apostle*, can all Agree and Come together. When the *Doctors* of the Church (like the *Pleiades*) shine in one close Constellation near one another, and are not as the *Pole-stars*, the whole

whole Heaven asunder. *Timothy* must take *Mark* and bring him. By no Power that he had, but of Friendship over him. To doe Good for God, Advance Glory to Christ, and Gain Souls to the Church, all his *Ministers* are *Peers*. The Highest Condescend, and the Lowest take their Place. The Common Interest of the Christian Cause (as the great Wheele in a Clock) moves all, as the *Primum mobile* in Heaven carries about all the Stars. But why must *both* come to *S. Paul*? Was it for the pleasure of their Company? No doubt, as the *Saints* were  *Davids*, these Servants of Christ were his great Delight. Next the Fellowship of Angels, none like the *Communion of Saints*. But, that was not it. It was not the Solace of himself, but the Service of the Church. Touching whose great Affaires

Psal. 16. 3.

Timothy  
ing him.  
, but of  
To doe  
Glory  
s to the  
ters are  
escend,  
Place.  
of the  
great  
es all,  
Heaven  
. But  
Paul?  
their  
as the  
e Ser-  
great  
owship  
mmu-  
as not  
him-  
f the  
great  
fares

Affairs, they were to receive his  
holy Advices, and orders. That's  
the reason; *For he is profitable to me*  
(for his own ends or advantages?  
No, His Masters Service was all  
his business.) *To finish his course*  
*with joy*, was his care. And such  
good Companions as they would  
serve him as Waggon in the  
way, to passe the Toil with more  
Content, and Wheels to his  
Course; and adde better speed to  
his Apostolike Offices, as Joint-  
Partners and Carriers of his Cares.  
That's the Profit he seeks. For  
the Ministry, *All seek their own*,  
*and not the things of Jesus Christ*.  
That's his Complaint, not his  
Course. They are for the Pro-  
fits of the Minister, he of the Mi-  
nistry. He Takes Care, and  
Giver Order for them. For their  
due Means, for their Honours, for  
their Powers; but all in order to  
their Ministry. Or Gods rather.

Act. 20.  
24.

2 Cor. 8.  
23.  
Ro. 16. 3.

Phi. 2. 21.  
2 Cor. 12.  
14.

Gal. 6. 6.  
1 Thes.  
5. 13.  
1 Tim.  
5. 17.

H

His

- Tit. 2. 15. His they are, and Christs Ministers; *for, to, and over* (not so properly of) the people. These are their *Charge*, they are not their Creatures. His Word is Ministry. He abhors not Priesthood. Nor must they which understand what *Presbytery* is, or
- Heb. 2. 17. *Christ* was, *An High Priest*, and
- 1 Pet. 2. 25. *Archbishop of Souls*, unlessse we will
- Heb. 13. 20. not allow *Melchisedeck* as well as
- Heb. 7. 11. *Aaron*, an Order. We should not
- 2 Tim. 2. 14. fall out for the Word when we agree in the Thing. The Scripture
- Joel 2. 17. & Church allow both (Thing and Name) Promiscuously using the Word, Priest and Minister. It were a better strife to contend who shall do what is most *Honorable* for Priesthood, what is most *Profitable* for the Ministry.
- Heb. 8. 1. *Vid. Leiturgie, Confession, and Absolution, and at the Communion.*

## The Prayer.

O Lord, who for the Service of  
 the Church, and the Salvation of  
 Souls, didst give some Apostles 1 Cor. 12. 11.  
 and some Prophets, and some E- 12.  
 vangelists, and some Pastors and  
 Teachers, for the perfecting of  
 the Saints, for the work of the  
 Ministry, for the edifying of the  
 Body of Christ; And madest S.  
 Mark Thy singular Servant to  
 Preach and Pen Thy Holy Gospel:  
 Grant to all the Children of Thy  
 Church Wisdom and Care by all  
 means to Advance (above all ends)  
 the Business and Blessedness of Souls.  
 And to all Thy Children in the  
 Church give Humility and Grace,  
 to Submit to Them (in Thy Name)  
 as to Thee, and to Entertain them  
 and their Errands as Thine. That Heb. 13. 17  
 Ministers doing Thy work with Gal. 4. 11  
 both hands, of Holy Doctrine and 1 Tim. 4.

*Iam. I. 21. Life; and People doing Duty to Thee in them in Meeknesse and Obedience, with all their Hearts, Thou maist at last save all our Souls, Through Jesus Christ our Lord, Amen.*

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*May 1. Saint Philip and Jacobs,  
or May-Day.*

*MEDITAT. upon John 14.8.*

*Philip saith unto him, Lord shew us the Father, and it sufficeth.*

**P***hilip was a Jew, but his Name is Greek: Conquerours give their Captived people both Law and Names, not as Marks of Honour, but Signs of Bondage. After his Apostleship, he did not take nor change his Name. He might not have been Philip then*

is so still. To have all Names  
 Scripture-proof is more of Nice-  
 then Necessity.† To stand a-  
 gainst others as Pro ane, is to fall  
 upon Superstition. And since he  
 was so known and called even by  
 Christ Himself, is to rise to Blas-  
 phemy. By what he saith, he  
 should be rather a man of *Mace-*  
*don* *the* *jury*. A Natural Phi-  
 losopher, then an *Apostle*. God,  
 who will not, cannot be seen, must  
 be made Visible. *Shew us the Fa-*  
*ther: You heard a voice, you saw no* Deut. 4. 15  
*Image.* (He will not) God is In-  
 visible. (He cannot.) Visible He  
 is in the *World*, as a Book, St.  
*Anthony's* Volume, Licensed by  
*S. Paul*. Visible in the *Word*, as  
 a Glasse. Set up by him to be  
 looked on. Visible in *Christ*, as  
 his Image (onely lawfull and to  
 be worshipped.) So He is seen of  
 Heathens, Jews, and Christians.  
 So he was of *Philip*, or should be.



Col. 1. 15. *In the Son. The Image of the Invi-*  
 Heb. 1. 3. *sible God. The Expresse Image of*  
 \* Joh. 10. 30. *His Person. The same Essence with*  
 1ch. 4. 9. *the Father. So that he who sees One,*  
 1ch. 1. 18. *cannot but behold the Other. That*  
 1 Cor. 1. *Humane Minds to Divine My-*  
 23. *steries are as Bats to the Sun, Ari-*  
 Mal. 4. 2. *stotle both says & himself proves*  
 J. 1. 3. 4. *(with his fellow-Philosophers)*  
*by the blindnettes they had con-*  
*cerning Christ the Son of Righteous-*  
*nesse. No wonder, when such dark*  
*Sights are found even amongst*  
*Christs Disciples. What a grosse*  
*Conceit had Nicodemus of the*  
*New-Birth, & Philip of the Father.*  
*But his sufficit is good though*  
*his shew was grosse. Shew him, and*  
*it sufficeth. For Knowledge we*  
*need no more, for He is all*  
*Truth. For Blisse we need no*  
*more, He hath all Goodness. The*  
*World hath not. It is but a Snew*  
*and a short one too. The Devil*  
*shewes Christ all in a Moment*

LUC. 4. 5.

Mar

Mans Appetite after Choiser and <sup>Eccl. 1. 2.</sup> Higher Good, for all it, is left <sup>Isa. 55. 2.</sup>  
 Empty and Hungry. God, the  
 Infinite and Eternall Goodnesse,  
 is sufficient for all. He is *All-suf-*  
*ficient. Shew the Father, and it suf-*  
*ficeth us.* Not to the *Mahumetan*  
 Eye. The Father without the  
 Son, at whom they have an ill  
 Eye, and a worse Tongue, De-  
 nyng and Blaspheming the Son  
 of God, as if God (say they)  
 could have a Mother, or the  
 Crosse have a God. Nor in the  
*Arrian* apprehension, who in this  
 sides with the Scymiter, and  
 drawes both Pen and Sword a-  
 gainst the Deity of Christ, and  
 Trinity of God. Nor of the up-  
 start *Aërian*,\* who takes up *Arrius* \* *Socini*:  
 his Arms, and the Turks Cud-  
 gels, to fight against both: We  
 have a better Dove [then the Pi-  
 geon which bill'd *Mahomets* Faith  
 into his eare, to Assure ours;  
 H 4 which

Matth.3. which came from the Father, and  
16,17. rested on the Son of God. We  
Luc.1.35. have another *Gabriel*, then his  
Mat.28.8. Trance-Angel, which tells us, He  
that was born Man, was the Son  
of God. And a Surer Sepulchre  
then his Tomb, to shew Him  
God as well as Man, Raised out  
by His Father the *Third day*, when  
*Mahomets Thousand yeares* do not  
yet Return him. And that Holy  
Dove which rests upon the Ark  
2 Ioh.v.9. of the Church hath Inspired it,  
and it Taught us so to believe of  
God, the Son, and the Father.  
Christ chid *Philip* for being so  
long in his School, and not lear-  
ning that Lesson. If we have had  
it Read as many Hundreds as he  
had Years, and are new to Learn,  
do we not deserve a Chiding?

## The Prayer.

O God and Father of our Lord  
Jesus Christ, The onely Wise, Invi-  
sible God, who canst not be seen on  
Earth, and wilt be seen in Heaven;  
let me see by my Faith, what I can-  
not in my Flesh. Believingly let me  
behold Thee in the Image of Thy  
Son, and favourably look on me in  
the Face of Thy Christ. Thou art  
of purer eyes then to behold ini-  
quity. None but pure hearts can be-  
hold Thee; I am not pure from it,  
life or heart; but washt in the Blood  
of the Lamb without spot, and puri-  
fied by the Grace of the Spirit with-  
out guile, I shall be clean: So Lord  
Wash me, so Behold me, so Accept  
me; For his sake, who was Thy Ho-  
ly, Harmless, and Undeified One,  
and Son Jesus Christ our Lord:  
Amen!

Hab. 1. 13

1 Pet. 1. 19

Psal. 32. 2.

Heb. 7. 26

H 5

Holy

## Holy Thursday, or Ascension Day.

MEDITAT. upon *Psal.* 47. 4.

*God is gone up with a merry noise,  
and the Lord with the sound of  
the trump.*

*Luc.* 2. 14.  
*John.* 20.  
*25.*  
*Luke* 24.  
*41, 52.*

**C**Hrist came down on earth  
with Carols of Angels, went  
into His Grave with the Teares  
of His Saints; came out with their  
Joyes, but went up to Heaven  
with the Jubilees of All, Saints  
and Angels. All but Devils;  
They had more cause to Roar  
then Sing at His Ascent, Atten-  
ding in Chains to set forth his Tri-  
umphs. So, Captives do at once  
bewaile and honour Conquests.  
And then, *Captivity* (it self) was  
*led Captive.* When David Con-  
quered

*quered*

or As-

47.4.

ry noise,  
sound of

a earth  
s, went  
Teares  
h their  
Heaven  
Saints  
Devils;  
o Roar  
Atten-  
is Tri-  
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uests.  
) was  
Con-  
uered

quered *Goliath* the Great, the Vi-  
tory was celebrated with Ta-  
brets and Dances, and Songs of  
Triumph; *Saul hath slain his*  
*thousands, and David his ten thou-* 1 S. m.  
*sands.* But, if *David* flew his *ten* 18 7.  
*thousands,* the *Son of David* flew  
his *ten millions.* Not of *Phili-*  
*stims,* but *Fiends,* with the *Devil,*  
the great *Goliath* of them all. The 2 Pet. 3. 2  
*Battel* was in the *Passion,* The Vi-  
tory by the *Resurrection,* The  
*Triumph* at the *Ascension.* God  
(in Christ) went up with a merry  
noise. Heaven and Earth made Pf. 69 34.  
the Melody. And (as a victo-  
rious King) *The Lord with the*  
*sound of a trump.* In the mouths of  
Men and Angels. To Heaven,  
whence He came. To the Glory, Ioh. 3. 31.  
which he had. A Hymn therefore, Ioh. 17. 5.  
for Him. No Crosse now, but a  
Throne. No Devils or Men now  
to Tempt or Torture Him, with  
their Tongues or Hands; but to  
give

1. n. l. 2. 10. give Him their Necks and Knees.  
 And for us He went to Heaven.  
 To take Possession of His Pur-  
 chase (our Salvation) To com-  
 plete the Office He took on Him  
 for us (to be our Saviour.) And  
 for that, To Protect us as our  
 Prince. To Propitiate for us, as  
 our Priest. To Plead for us, as our  
 Advocate. To set down our Na-  
 ture with Him on Gods Throne,  
 and Prepare our Persons, Manfi-  
 ons in Gods House. So that Glo-  
 rified we are in Him our Head,  
 and shall be with Him as His Bo-  
 dy, which is Exalted in, and shall  
 be United with the Head. So  
 then, to Translate our Flesh to  
 Heaven, and Transport His Spi-  
 rit to Earth, and Assure our  
 Comfort, He went up from Earth  
 to Heaven. And can we have  
 better Assurance and Security  
 for our Souls? *Two such Advu-*  
*cates with the Father, as His Spi-*
1. n. l. 2. 10. give Him their Necks and Knees.  
 And for us He went to Heaven.  
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Knees.  
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dvo-  
Spi-  
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rit and Son? *Two such Pleas* for Ro. 8.26.  
our Salvation, as our Frailty and Heb. 12.24  
His Blood? *Two such Hostages* for  
our Safety, as our Flesh taken into  
Heaven, and His Spirit sent unto  
Earth? *Two such Legates* for our  
Peace, as Christ our Legier for Ioh. 14.16  
us, & the Holy Ghost, His Agent  
with us? Sing we therefore for our  
selves. *O sing praises, sing praises* Psa. 47.6.  
*unto our God: O sing praises sing prai-*  
*ses unto our King.* Our King, not  
now Riding (as in His Meekness)  
on an Ass, but in Majesty on a  
Cloud. Mounted upon the wings Acts. 1.9.  
of Winds and Cherubs, to, and on Pf. 104.3.  
the Heavens, and above them, as  
His Triumphant Horse and Cha-  
riot! *Good luck have thou with* Pf. 18.10.  
*thine Honour, Thou Son of God!*  
and in Thy Majesty *ride on pro-* Pf. 45.5.  
*spersously* for the Sonnes of Men.  
Bear them up with Thee, and  
Bring them to Thee, O Son of  
the Father! Sanctifie and Seale  
them,



them, and keep them for the Father and Son, O Holy Ghost of God, the Son and Father! Sing O Saints and Angels for the Glory, Shout for the Joy!

### The Prayer.

*O Lord Iesu Christ, who when Thou hadst overcome Death, and stayed some time to instruct Thy Servants in the Affaires of Thy Kingdome, didst ascend to Heaven to take up the Glory which Thou didst lay down at Thy Descent to earth; And didst take up our Nature with Thee in Thy Body, to possess us of what our sins had lost us, a Place in Heaven: I blesse Thee in the Honour Thou hast done to my Self and Kind on Thy Throne, and for the Glory Thou hast Purchased for Thy Saints and my self in Thy Kingdome. I beseech Thee, O Lord, when I die, let my Soul ascend*

AA. 1.3.

Iohn 20.  
17.

ascend to Thee. *And whilest* Col. 3. 1, 2.  
*I live let my Minde be with Thee.* Phil. 3. 20.  
 Let my Holy Prayers and Praises  
 carry it, and my Heavenly Thoughts  
 and Affections keep it up continu-  
 ally. By that Holy Spirit which  
 when thou didst goe up on High,  
 came down with Gifts and Comforts  
 from thee. Till Death and in  
 Death, Enable me and Encourage  
 me, my Gracious God and Glorious  
 King, and Christ, Jesus! Amen.

Saint

June II.

## Saint Barnabas Day.

MEDITATION upon *Act. 4. 36.**Barnabas, which is, being interpreted, a son of consolation.**Acts 4. 37.*

**B**arnabas had Lands, but Sold all on Earth to Purchase in Heaven. He layes down the price at the Apostles feet, for Gods use ; and so puts it out (to his best Advantage and Security) into Gods hands. A good sign, he would be His Faithfull Servant. And so he was. The true Mini-

*Act. 11. 22.*

ster and Messenger of Christ and His Church. When God gave Saul His fiat for an Apostles place, to the Disciples Demurre, he pleads his Title, and Inducts him into the Colledge, and they admit the Induction : After which they two are Joynt-Com-

*Acts 9. 27.*

missio-

missioners for the Church, Fellow-Travellers, Consorts, and Celots for Christ. Nor for his Purse, nor for his Pains, he was sparing. For *Joses* therefore he was called *Barnabas*. A Good Man he was, and a great Minister of the Church; Devout, Diligent to Plant and Water. To Baptize and Confirm. To Convert, and Visit. To do all Works that are good ones. And Excellent, at the Best and Divinest Businessse for the Saints (To Comfort) He had his Name for it. Christ called *James* and *John*, *Boanerges* (Sonnnes of Thunder) The Apostles named him *Barnabas* (and interpret it) a Sonne of Consolation. Some lye in those deep sleeps of Sin and Security, that a still voice will not stirre them. Others have such waking Consciences & trembling Hearts, that Thunder would Distract them.

Acts 13.2.

Acts 13.46.

Acts 12.23.

Acts 14.22.

Acts 15.

22.36.

Mar. 7.17.

1 Pet. 4: them. God hath Servants for all  
 10.  
 Gen. 35. sorts of Souls, and gives them  
 18. Supplies for all and severall Ne-  
 cessities. A *John* for a *Benhadad*,  
 a *Barnabas* for a *Benoni*. To Suit  
 This for his Sorrow, and That  
 for his Tumult. One brings  
 Thunder, the Other rains Com-  
 fort. A Son of Consolation. Fit  
 for it, because Full of the Holy  
 Ghost, (The Comforter.) And  
 2 Cor. 13. fitly a Son; because God is the  
 4. Father of Comfort. In the Son,  
 the Purchaser. By the Spirit, the  
 Ioh. 15. 26. Conveyer of all Consolation.  
 Designed and sent for that end,  
 of purpose from the Father and  
 the Son. If I then be a Comfort-  
 ter, I am a Brother of the Son of  
 Comfort. Nay, not of *Barnabas*,  
 but *Jesus*. He is the Consolation  
 of *Israel*, The great Comforter:  
 Luc. 2. 25. And near akin to the Holy  
 Iohn 14. 16. Ghost. His Function is our Con-  
 Ast 9. 31. solation, I am Joint or under-Of-  
 ficer

fier with Him. And I am the  
 Son of God, if of Comfort, for  
 He is It. A Tormenter of Bo-  
 dies, especially of Souls, is Ser-  
 vant, Son, and Brother to the  
 Devil. Whosoever is a Son of  
 Comfort, a Saint is the Heire. Heb. 6. 17.  
 An Heire of Grace and Life, of  
 which it is the Loom and Pledge.  
 An Appurtenance of Grace Spi-  
 rituall, and Assurance for Life E-  
 ternall. A Sinner hath no Porti- Mat. 11. 28.  
 on in it, unlesse a Troubled Sin-  
 ner, in the way and motion to a  
 Saint. The Children of Satan  
 and Sin are Heirs of Woe, not  
 Comfort. And if Pillowes be Ezek. 13.  
 sowed under their Elbowes, it's 18, 19.  
 the Prophets Shame that does it,  
 and will be his Woe. It's a wrong  
 to God and those Souls, and  
 themselves. Rebuke is their due  
 from God, & for their Good, not  
 Peace. Men Dead in sin must Ier. 6. 14.  
 not be Revived *with* it, but *from* Isa. 57. 2.  
 it.

1 Cor. it. If we be Raised to an Integri-  
 15. 14. ty for God, and Charity to  
 Eph. 5. Man, & so Preferred to a Favour  
 14. and Interest in God, in Death, in  
 Distresse, we have the Pleas of  
 three great Presidents (*Hezeki-  
 ah's, Iob's, and David's*) for all  
 necessary and desirable Com-  
 1sa. 38. 3. forts. Lord make us such Chil-  
 Iob 13. 15 dren of Thine as they were, that  
 1 Sam. we may Inherit from Thee such  
 30. 6. Comforts as they had; and have  
 a Father (if not a Son) of *Conso-  
 lation.*

### The Prayer.

O God of Mercy, who for the Sup-  
 1sa. 40. 2. port of frightened and sadded Souls,  
 1sa. 50. 4. hast provided Men and Meanes of  
 Comfort, and made Thy Servant  
 Barnabas such a Man; I beseech  
 Thee send a Man, or be a God of  
 2 Cor. 1. 3. comfort to all Afflicted Lives and  
 1 Thes. 5. Souls. And as my Power is, let my  
 14. Will

will be, to be One of those Men. And  
what I am not in my Powers, let me  
be in my Prayers : What they want  
for Heaven or Earth, let Thy Mer-  
cy reach from Thy Power, especially <sup>2 Cor. 2. 7.</sup>  
to those, whom the deep sense of  
their Sorrowes or Sins is ready to  
swallow up, and the Gulf of Tem-  
ptation to sink and drown in De-  
spair. The Devil is sore against them,  
Lord be thou for them ! He sits hard  
upon them, Jesus shield them, They  
were ready to take part and joyn with  
him against themselves : Holy Spi-  
rit, Defend them against themselves  
and him ! Support, Succour, and  
Comfort them, O God, Father, Son,  
and Holy Ghost ! Amen.

Saint



Jun: 24.

# Saint John Baptists Day.

MEDITAT. upon *Luke 1.63.*---His name is *John.*

Luke 1.

60.63.

verse 64.

Luc. 1. 68.

Ps. 127.4.

Isa. 9.6.

**F**It for the *Child* A Name of  
 great *Grace* for a Child of  
 such *Goodnesse*. His Mother spake,  
 His dumb Father writ his Name.  
 And his Mouth *immediately* o-  
 pens upon it. And a *Benedictus*  
 comes out both for his Child and  
 Tongue. Every Child is, and de-  
 serves a *Blessing*; but One so  
*Masculine, Miraculous, and Graci-*  
*ous*, will force the Dumb to  
 speak a *Benedicite*. Because (the  
 Child excepted, who was *The E-*  
*verlasting Father*, when a little  
*Babe*.) There never was such an-  
 other. And this Eight-dayes *In-*  
*fant*

ant was the *Morning Star* to that Mal. 4 2.  
 sun of *Righteousnesse*, *Eternall*,  
 when one day old. He was a *Vir-*  
 gin's *Birth*, But of those that were  
 (ordinarily) *born of Women*, there  
 was not a greater then *John*. Fore- Mat. 11. 11.  
 told many hundred years before Mal 3. 1.  
 Born. *Sanctified in the Womb*. Luc. 1. 15.  
 And Sacred in the Eye of the Mat. 21. 26  
 World. An Angel in a Wilder- Mat. 1. 6.  
 nesse. A Cherub in Camels hair.  
 A Seraphim with a Leathern  
 belt. He was a *burning and a shi-*  
*ning light*, of His, *who makes His* Ioh. 5. 35.  
*Angels Spirits, and his Ministers a* Ps. 104 4.  
*Flame of fire*. He had both the  
*Peoples* and the *Princes* Eare and  
*Honour*. *Herod* is his *Auditor* and  
*Admirer*, and with great Reve-  
*rence* and much *Obedience*, re- Mar. 6. 20.  
*ceives* and observes him. The  
*Baptist* was his Office and Glory.  
 He was *Commissioned* from Hea-  
 ven to *Baptize* for Christ. As  
 Holy *Harbinger* of the King of  
 Hea-

Ioh. 1. 33. ven to *Prepare* His way, by *Prea-*  
 Matth. 21. *ching* and *Penance*. Taking up  
 25. Hearts for His Lodgings, and  
 Mark 1. 3. Marking them out by His *Seale*  
 Luke 3. 7. and their *Baptism*. Nay, He was  
 Mark 1. 8. Honoured to pour water not on  
 the *Hands*, but *Head* of His Sa-  
 viour. To Baptize Christ. And  
 so Singularly, The Baptist.

Mat. 3. 14. In the Discharge of his *Functi-*  
 Luke 3. *on*, he spares none. No Place, no  
 10, 12, 14. Person. Camp nor Court, Chair  
 nor Throne. Men of Arms or  
 Honours, Publican or Pharisee,  
 King or Queen. That cost him  
 his life. He tels *Herod* of his *Incest*  
 with his Brothers Wife. And for  
 Luc. 3. 19. that *Herodias* pronounceth him a  
 Child of Death.

If any Tongue dare offer to pull  
 her out of his Heart, or take him  
 out of her Bosom, when ever op-  
 portunity meets her malice, that  
 Head shall flye from the Shoul-  
 ders for it. So it did. At His  
 Birth-

Birth-day, her dancing Daughter  
 both so please *Herod* and his Mar. 6. 22,  
 Lords, that in a Frolick he vows, 24, 25.  
 that she will ask she shall have.  
 And her Mother tells her, what :  
*John Baptists Head in a Charger.*  
 This grieves *Herod*, but his Oath Mar. 6. 26.  
 must not be broken. His Com-  
 any must be satisfied. The  
 Damself must have her Due. So  
 in all hast and hot blood, *Johns*  
 Head is Commanded and Cut  
 off; The Daughter Provides,  
 the Mother hath, her Bloody-  
 dainty dish at the Feast, to feed  
 her Malice and Revenge. The  
 Disciples have his *Corps* to Bury,  
 he his *Head* in a Charger.

So ancient are *Covers* of Reli-  
 gion for *Cups* of Blood, Pretenses  
 of Conscience for Acts of Cruelty.  
 Pleas of Oaths for *Designes* of In-  
 quity. As if God, who Bans  
 Perjury, did not Barre us Blood.  
 So unstrange is it for *Innocent* and

*Excellent Persons to find Bloody Graves, by the Coverings and Contrivances of such Oaths and Acts. So poor are the Pleas of Reluctancy for Dooms and Executions of Villany. Pilats Water for Christs Blood, and Herods Grief for the Baptists Butchery!*

Lord let me have no finger in that hand, which for whatsoever Pleas or Pretenses, cuts off such a Head.

Mar. 27.

24.

### The Prayer.

*O Lord, who didst suffer the blood of Thy Servant to be sacrificed to the will of a Woman, by the pride and power of a Man, Pretending a Rash Oath to satisfie Conscience for a Deliberate Bloodshed: Keep me from the filthy and bloody thoughts of a Lustfull Bed, and Revengefull Heart. And preserve me from a Conscience so blind, as not to see*

Etc d

bloody and and as of Exe- Water erods ery! er in ever such  
blood a Crime; So Daring, as to  
see no Colours; So Dawbing, as  
to see any other Colour but Crim-  
guilt in Blood. Let my Minde  
right, and my Heart upright.  
Left being Deluded, I kill a Ba-  
nist for Thy Service, or being De-  
praved, I murder Thy Christ for my  
Satisfaction. From Herods Heart  
and Hand, Deliver me, Good  
Lord, for Jesus Christ His Sake.  
Amen!

June 20.

## Saint Peters Day.

MEDITAT. upon Mat. 16. 18.

*Thou art Peter, and upon this  
rock will I build my Church.*

**T**HEY of Rome build much on  
this Rock. And let them  
build *on* in the Name of God, so  
it be not *beside* it. But if they  
shut up the *House* of the Church  
into a *Room*, and shrink the *Rock*  
into a *Stone*, this is besides both  
Rock and Church. Christs It is,  
not *Theirs*; and the Rock He is,  
not S. Peter. His Church is the  
*Catholick*. Which for *Faith* is  
Theirs who have and hold the  
*Three Christian Creeds*, and *Four*  
*Generall Councils*, as well as  
*Romes*. And if for *Place*, there be  
*Christian Churches* in the world,  
which are not *Roman*. One is not  
All

All that is in the World. Of it  
 then it may be; a *Particular*  
 Church, but is not the *Universal*.  
 As the *City of Rome* was called  
 the *Mistresse* of the World, yet  
 it was so far from making a *Con-*  
*quest* of all, that much of it was  
 not in *Cognizance*; So the *Church*  
 of *Rome* claimes to be *Mother* and  
*Mistresse* of all the *Christian*  
 World, and yet many *Parts* of it  
 Refuse the *Yoke*, and bid her just  
*Defiance*.

All that *Build* on *S. Peters*  
*Rock*, are Christs *Church*, though  
 they Bottom not on *S. Peter*. For  
 he was not the *Rock* to build on,  
 but a *Stone* built on it. Therefore *Joh. 1. 42.*  
 Christ doth not set his *Church*  
 on *Him*, but *It*, That is, *Himself*.  
 Who is the *Rock* of the *Church*.  
 The *Foundation* of that *Faith* on *1 Cor. 10.*  
 which we *build*, and by which al- *4.*  
 so we are built upon it. Under *1 Cor. 3. 11.*  
 Him, if *S. Peter* be made a Foun- *Jude 20.*  
 dation, *1 Pet. 2. 5.*



Eph. 1. 20. dation, so are all the *Apostles* as  
 Rev. 21. 14 much as He, & the Prophets too,  
 as well as they. And S. *Paul*, (who  
 hath part with him in the *Day*)  
 1 Cor. 3. was a *Founder* with him of *Chur-*  
 10. ches too. And as he *watred* it with  
 him at *Rome*, with his *blood*, so he  
 1 Cor. 3. 6. *planted* it for *Christ*, all over the  
*world*. Nay as if all *Christian Churches*  
 2 Cor. 11. had been his *Children*, *The*  
 28. *care of all was upon him*. The *Fa-*  
 Hierom. *thers* on whom they pretend to  
 Aug. build much, are plainly for *Ours*,  
 Chrys. & not for *Their Building*. Not the  
 Hilat. *Man*, but the *Faith*. Not the  
*Person*, but the *Profession*. Not  
*Bar-jona* (a Son of Man) but *Bar-*  
*jova*, (The Son of God) is the  
*Rock*. *Christ* so Believed, so  
 Professed, not S. *Peter*. And the  
*Churches Standing* proves it. For  
 against *Particular Churches* (even  
 those *Primitive ones*) we see how  
 much *Mahomet* (one *Gate of Hel*)  
 hath prevailed, so that in some  
 not

not a Stone is left, in others scarce  
 a wall of the Building; but against  
 the *Univerſall* nor One, nor All  
 ever did, or ſhall Prevaile. Be-  
 cauſe the powers of Heaven are  
 above the Gates of Hell. Angels  
 above Men, and God above all  
 Devils. And why? Chriſt is the  
 Rock of the Church, on which  
 His Servants ſtand ſafe, His Ene- <sup>1 Pet. 2. 8.</sup>  
 mies fall and are daſht in pieces.  
 Himſelf is in Heaven, but with  
 His Church and for it, *to the end* <sup>Mat. 28.</sup>  
*of the world*. For where Chriſt and <sup>20.</sup>  
 His *Apoſtles* are, there is a Church,  
 and ſo ſhall be to the end. And  
 as this is my *Common*, ſo for my  
*Singular* Comfort. Nor the Gates  
 nor the *Guiles* of Hell ſhall over-  
 come me, if I be well built on  
 this Rock in the Church. By  
 the hands of a True *Faith* and <sup>Col. 2. 5.</sup>  
*Love*, is well. For as a Caſtle in <sup>Eph. 4. 16</sup>  
 the air, ſo is all other Building,  
 though ſaid to be a *Bottoming* on  
 Chriſt.

Christ. Without Scoff we may speak it, *Even that which they build, if a Fox go upon it (much more the Roaring Lion) will pull* Neh. 4. 3. *down their stone-wall.* Though they brag to build as high and sure as Heaven. Well were it for all Christian Souls, if instead of *justling* and throwing one another off and out of the Rock of the Church, all Persons and Churches would unite forces against that Mountaine of Mahumedan Pride and Power, which doth Blaspheme and Rage against both Church and Rock. Defend Thy Church, O Christ, against those, and all Gates of Hell.

### The Prayer.

*O Christ, who art the Son of God, and Rock of Salvation, on whom the Church is built, and in whom to* A. A. 16. 31. *believe is to be saved: let me by a*  
Holy

may they much pull  
 Holy Faith so build on Thee in it,  
 that I may be blessed. Yea Lord, do  
 Thou so build me up, as no power of  
 Man or Devils shall pull me down.  
 In Holy Repentance let me found  
 my Faith, and Raise it up in Love,  
 that I build my Salvation upon  
 Rocks, or so weakly as will not stand  
 upon the Foundation. Thou Holy Mat. 7. 26.  
 Lamb of God, and Lion of the  
 tribe of Juda, who hast prevailed;  
 Keep me Thy poor Lamb, from the  
 Roaring Lion. Yea Lord, who hast  
 him under Thy foot, Tread him un- 1 Cor. 15.  
 der mine for me, I beseech Thee, 21.  
 Dear Jesus! Amen! Ro. 16. 20.

July 25.

## Saint James's Day.

MEDITAT. upon *Acts* 12.2.

*And he killed James the brother of John with the sword.*

Mar. 2. 16.

Act. 12. 3.

**H**erods, it seems, are lineally bloody. *Usurpers* by their fate turn *Butchers*. Innocent children and Excellent men, all's one to a *Herod*. Babes must be Sacrificed to their Pride, and Apostles cut off at their pleasure. *James* the Great and Good is Beheaded with great applause of the giddy people, and he purposeth *S. Peter* the first of the Twelve, shall be their next *Spectacle*. But why was *James* his Death their Joy, and *Herods* Love? It is enough that he was a Disciple, more then so, that an *Apostle* of Christ, and most that he was so eminent

minent an Apostle. They who  
rank so deep of the Masters  
blood, will easily down with a  
servants. They who mangled  
Christ's Body, will make nothing  
of St. James his Head. Flest  
in Blood, men feare no  
Bloodshed. James had more  
Goodnesse in his little Finger  
then was in all Herods Loins, yet  
his Head must be had. A Head  
more worth then His Head and  
Crown. Nay, then all the He-  
rods before or after, had there  
been for every haire on his a  
Head. Though the bloody  
Judge would not see this, the  
unhappy Accuser did. Beholding  
his Holy and Undaunted Spirit in  
the way to his Death, he prayes  
his Pardon, sealed with his Kisse,  
turns Christian, and falls Martyr  
with the Apostle, at the same  
Execution, with the same sword. *Clem. Al.*  
But why doth not the Hand of

Pro-

*Providence* hold the arm of *Vengeance* from striking of such holy Heads? It is to give them *Crownes*. More glorious then ever came on *Herods*, *Kings* or the Greatest Conquerours *Temples*. So they lose not by the bloody Bargain, God gives them *Blessed-*  
 Mar. 5. 10. *nesse* for their Blood. It is to give us Shields. To Defend us, if not against the Edge, against the worst of *Herods sword*. And to *Keep* us and *Confirm* us in that Holy Faith, which for Christs  
 A. 8. 20. 24 cause gives *Courage* (if we cannot decline) to Defie the Rage of all *Herods*. It gives us *Caveats* too. Not to *Doom* all from *Blisse*, whom we see to Die in *Blood*, lest we be worse Butchers then *Herod* was, because he destroyed but their *Lives*, and we cut off their *Souls*. So the Best Son of Man may be, The Son of God was most unrighteously, and unmercifully,

Ven- ifully, and blasphemously 1c.53.3,4.  
 holy Doom'd. The End tryes all, and  
 nem that shewes *James* another man  
 n e- then *Herod*. He that hath a *Sword*  
 the for an *Apostle*, hath no *Shield* a-  
 les. gainst an *Angels*. In all his Pomp *Act.12.23.*  
 dy with his Head and Crown on, he  
 ed- cannot keep the *Blow* off. Instead  
 to of *Blood Worms* come out of the  
 us, loathsom Body of a more loa-  
 ft thed Soul. When Heavenly  
 ad *Wights* bear up the *Apostles*  
 at holy Spirit upon their wings to  
 ts his *Throne*, all *Herods Guard* cannot  
 defend his Body from *Wormes*,  
 ot his Soul from *Fiends*, his Life  
 ll from an unnaturall and most fear-  
 . full Death. St. *James* who had  
 the honour to see Heaven upon  
 Earth, with Christ in his *Transfi-* *Mat.17.1.*  
*guration*, hath the happinesse to  
 goe to it, at his *Decollation*. *Boa-*  
*nerges*, a Son of *Thunder* he was, *Mar.7.17.*  
 he is above all Hands and *Clouds*.

God keep us from the *Place*  
 whither



whither *Herods* goe ! He buyes a *Crown* very dear, that hath it at the rate of *Herods* Conscience. He comes to that in Heaven cheap, who gives no more but his *Head* for the *Crown*.

Matth. 16.

26.

Ro. 8 18.

### The Prayer.

O Lord who didst suffer Herod to draw the Sword against Thy Servant, and encourage him to suffer it ; Let his Example give me Courage, that at Thy Call I may die for Thy Cause, and be Crowned at my death with a Martyrs Crown. And let his Life give me Pattern to live to Thy Glory, that I may have the Crown of a Saint, if I die not a Martyr. A life I have from Thee, let me Dedicate it to thee. A Death I owe to Thee, let me Sacrifice my Life for thee. So making a Gain of a Debt, and an Honourable of an Inevitable Death. Give me some of his

his Zeale, but Cool'd with Thy Wis-  
dome, that I may know how to live,  
and why to die. To my Comfort and  
Thy Glory. In Jesus Christ our  
Lord, Amen.

## Saint Bartholomews Day.

Aug. 24.

MEDITAT. upon Mat. 10. 3.

Philip and Bartholomew, Thomas,  
&c.

There is a Gospel call'd Saint  
Bartholomew's. But so farre  
from being Canon-proof, that it  
will scarce passe for good Apo-  
crypha. That he was One of the Mar. 3. 18.  
Twelve, and had here the Sixth  
Place in their Number, is good  
Gospel. Whether so by Crea-  
tion,

Mat. 10.3. *tion, as S. Peter was called first,*  
 or by *Dignity*, as there were *Degrees* amongst the *Sons of David*,  
 as well as *Dauids Worthies*, *Wor-*  
 thy to be an *Apostle* *Christ* thought  
 2 Sam. 23. him, & made him. And at *Pentecost*  
 19.  
 A. 1. 13. he had his *Fiery tongue*, as a *Signe*  
 and *Seale* of it. Of his *sermons*  
 and *Miracles*, we have no menti-  
 on in *Canonicall Scripture*. No  
 doubt as he had his *Circuit* in the  
 World, he did his *Office*. *Prea-*  
*ching* the *Gospel*, and *Signing* it  
 as the rest did, at first with *Gods*  
*Power*, at last with his *Blood*. As  
 St. *John* sayes of the *Masters*  
 Yoh. 21. 25. *Acts*, *Were all written, the world*  
*would not contain the Books*, that is,  
 they would be vastly *voluminous*;  
 it may be said of the *Apostles*.  
 Had S. *Luke* penn'd all they did,  
 it would have been a *Book* so big,  
 as the *Bible* would have been but  
 a small *Chapter* to it. Had it been  
 fit for us to *Read* more, the *Spi-*  
 rit

it of God would have *Writ* it.  
 Where God holds his Pen and  
 Tongue, we must withhold our  
 Eyes and Eares, and satisfie our  
 Hearts, in humble Submission  
 and Silence. So much as we need  
 to know above Canonical, *Eccle-*  
*siastical* Writ may suffice us. That  
 tells us, His Life was laborious,  
 his Death dolorous. When he  
 struck the *Indian* Idols dumb, and  
 by casting a Devil out of a Child,  
 Converted the Parents unto  
 Christ (all Great Persons and *Marcellin.*  
 Princes & the near Kindred of *Astyages.*  
 the King) at the Instance of the  
 Priests, and Instinct of the Devil,  
 the Servant of God is *clubb'd* and  
*flead* to death. By which the De-  
 vil became a *Liar*, who said, *Skin* Job 2. 4.  
*for skin, and all that a man hath*  
*will he give for his life.* And a  
 loser too. As *Zisca's* skin was to  
 be a Drum to dread his Enemies,  
*S. Bartholomew's* serv'd as a *Ban-*  
*ner*

ner for the *Encouragement* of the Saints in Persecution and Patience, and *Defiance* to all Idols and Devils in their rage, with all their Adherents. Christ was a great *Gainer* by his Suffering, and for his Constancy with and for Christ, He got a *Throne* for his *skin*, and so was no *Loser*.

Lu. 22. 30.

O that we would Believe and Learn this *Art of Gain*! But Alas! We will not suffer our selves (not our states) to be *flead* for our Saviour. Instead of *Clubs* we will not endure *Twigs* for Him. *It is good sleeping in a whole skin*, though the Devil have the *Soul* for it. Rather then have it *in our teeth* (if we can help it) our Saviour shall lie under foot. If as the Judges Skin was hung up for being Bribed to a wrong Sentence, all were *Flead* who are Corrupted in this kind of Judgement, we should have as many

Mens

Job 13. 14.  
Heb. 0. 29

the mens Skins as Beasts hanging up  
all places.

The more *Beasts* we who see 1 Cor. 15.  
32.  
Rom. 2. 7.  
life but the *present*, or Suffer-  
ing for God not to be the way  
to *Eternall* life, and therefore pre-  
fer a Beasts life before an Angels,  
any a better then theirs. For,  
though they be *Chiefs* in the  
Glorious Host of the Saints, men  
nely are listed in the *Noble Army*  
of *Martyrs*. And if I must have  
one of the two, a *Torn Skin* or  
Conscience, Lord take not onely  
my Skin with my Coat, but my  
*Flesh* with my *Skin*, and my *Blood*  
with my *Flesh*, and my *Life* with  
my *Blood*. Yea, had I as many  
Skins as *Pores*, Fleshes as *Flakes*,  
Bloods as *Drops*, Heads as *Hairs*,  
Lives as *Breaths*; so that One  
*Eternall* life be left me, let them Mar. 8. 26.  
Match. 10.  
39.  
Act. 21. 13.  
take all. All is but *enough* for my  
*Soul*, too little for my *Saviour*.

The

## The Prayer.

Mar. S. 38.  
Lu. 10. 20.

Pf. 21. 17.

O Lord, who didst suffer Thy  
 Servant S. Bartholomew to be slain  
 for Thy sake, and didst make him  
 patiently & couragiously to suffer his  
 death, and endure the Torture. Give  
 me the Spirit of Thine Holy Apo-  
 stle. For Thy Cause and a Good  
 Conscience sake, to suffer what  
 Thou dost Appoint rather then Deny  
 Thee, or Disclaim it. That my name  
 may be Writ in Heaven, and Read  
 in Thy Church; and above all, that  
 my Soul at my last hour may be Re-  
 ceived into Heaven, and my Body  
 at Thy last day, may Rise and come  
 to my Soul, and both live Blessed  
 with Thee for ever. Through His  
 Merits, whose Skin was Torn, and  
 Flesh gored, and Blood shed for me  
 and my Salvation. Jesus Christ  
 our Lord. Amen.

Saint W

*Saint Matthew's Day.* Septem. 21.

MEDITAT. upon Mat. 9.9.

*I saw a man named Matthew, sitting at the Receipt of Custome, and he saith unto him, Follow me. And he arose and followed him.*

[*Levi* S. Mark calls him. He Mar. 2. 14. writes himself humbly *The* Mat. 9. 11. *Publican*. An odious and execrable Office and Name. A Receiver of *Cæsar's Tribute*. A Sign of their *Woe*, and Badge of their *Bondage*. Though a *Few*, yet because that was a *Gain* he gets and mingles the *Gentile-Office*. He sits to it. At the receipt of *Custome*, however it stand with *Conscience*.

There Christ sees him, and with a Cast of his Eye, and Call of



of his *Mouth* Darts those *Beames*,  
and *Breathes* that *Spirit* into his  
Heart, which doth at once wound  
him and *heale* him. Christ said,  
*Follow me. And he arose and fol-*  
*lowed him.*

But whither now doth *Levi*  
go with Christ? To His House?  
Mat. 8. 20. *He hath not a Hole.* For *Lands*?  
He hath none, but what he treads  
upon. For *Moneys*? A Fish brings  
Him a *piece* to pay His *Tribute*  
Matth. 17. 25. with. For *Pleasure*? The *Crosse*  
is His *Cognizance*. For *Honour*?  
Matth. 16. 28. *Contempt* is His *Common Live-*  
*ry.* For all that, *He followes him.*

And thereby doth not *lose* but  
*change* his Office. To be an *Apo-*  
2 Cor. 4. 7 *stle* for a *Publican*. A *Treasurer* of  
Christs for a *Receiver* of *Cesar's*.  
2 Cor. 5. 20. An *Ambassadour* for a *Customer*.  
To take *Tribute* of *Souls* for the  
*King of all the Earth*. A *King*, to  
whom *Cesar* owes himself, how-  
ever he *payes* his *Tribute*. Christ  
is

know his *Cesar*, The World his *Mar. 16.*  
*Counter*, Every man the *Money.* <sup>15.</sup> *Mar. 28. 19*  
 And all Places (as well *Rome* as  
*Jerusalem*) and all *Persons* of  
 Mankind (as fast as Conquered)  
*Tributary*. The Young man that  
 had many *Possessions* went away *Mar. 10. 22*  
 from Christ to keep with them,  
*Matthew* leaves all to goe after  
 him. It's well he doth.

Here is a *door* of *Hope* for poor  
 Profligate Sinners; They may  
 be *Call'd* and *Come* to their Sa-  
 viour. The Bloody *Persecuter*,  
 and Black *Publican*, both made  
*Saints*, both Holy *Apostles*. And  
 a Bar belongs to the Door, a-  
 gainst *Damning* before *Doomesday*.  
 God knows (we do not) who are  
 Reprobates. He may at last have  
 the *Call* of a Saint, who as yet  
 hath the *Brand* of a *Profligate*.  
*Manasse* is a *Hee*, *Magdalene* a  
*Shee* of two Souls as Black as  
 Hell could make them. Of  
 which

2 Chron.  
33.13.

which one was taken into Grace on Earth, the other is one of the Brightest Saints in Heaven.

God hath two *Baths* (our *Tears* and *Christs Blood*) which wash *Blackamoor-Souls white*, and *Leopards Spotlesse*. Taking *Matthew* both from the *Receit of Custome*, and *Custome of Receit*. But then he came (so must we) at *Christs Call*. If to be but a *Disciple*, not an *Apostle*; a *Saint*, and not such a *singular Servant*, *Zacheus* the *Publican*, not *Matthew's Call*. This is another, That's the *Better*. More *High*, because from *Earth to Heaven*; and *Holy*, because from the *Devil to God*: More *Happy*, because from *Temptations to Thrones*: And *Honourable*, because to a *Greater Kings Service* then *Cesar's*. More *Peaceable*, because no *Rest* but in *God*, nor *Peace* but by *Christ*. From the *World to Blisse*, from

Heb.3.1.

Tim.3.6.

Luc.22.

30.

Revel.

3.21.

Ier.6.16.

Eph.2.14.

Sin

in to Salvation, is the *Blessed*  
 Call, the most *Principall* Service.  
 An Apostle may *save* others, a <sup>1 Tim. 4. 7</sup>  
 Saint is *saved*, not *Judas*, though <sup>16.</sup>  
 an Apostle, if he cease to be a <sup>Joh. 17. 12</sup>  
 Saint. If God then Call, Come,  
 not with *Felix* at leisure, so *Time*  
 and *Soul* may be lost for ever.  
 With S. *Matthew* go at the *first*  
 call. Whether in the soft *mur-*  
*mur* of His Mercies, or Louder  
*thunder* of his *Judgements* (which  
 is Gods) or the *still voice* of His  
*Spirit*, or *open mouth* of His <sup>Rev. 3. 20.</sup>  
*Word* (which is *Christ*s) say as he  
 said when call'd to our Redem-  
 ption; *Lo I come*. So, as S. *Mat-*  
*thew* in his *house* I shall *feast* him <sup>Heb. 13. 9.</sup>  
 in my *heart*: yea, when *Obsti-*  
*nates* make Hell an Holy-day, I  
 shall by my conversion bid God,  
 and Christ, and Angels, to a  
*Festival*, and give Heaven a *Feast*.

## The Prayer.

O Lord, who didst call Matthew from a Publican to be an Apostle, and didst make him and find him Obedient to Thy Call: I beseech Thee, by Thy Blood shed for all, send forth Thy Powerfull voice, and call All Turks, Jews, Heathens, Apostates, from their and the Devils Impostures, Delusions, Idolatries & Obstinacies, into thy Church to be Christians and believers with it. Call all within the pale of Faith, but out, for life, to be Penitent and Christian Livers in it. If Thy Mercies will not wooe and win them to Thy service, let Thy Judgements drive and draw them from their Sins. If the Key of Thy Spirit will not open their Hearts, let the Hammer of thy Word break them. As for me, when Thou dost any way call me from any sin, to

Rom. 2. 4.

Pl. 83. 16.

Rev. 3. 7.

Ic. 23. 29.

any Duty, and say to my Soul, Seek  
my face, let my Conscience Eccho  
and Answer, Thy face Lord will Ps. 27. 9.  
I seek. O let me seek and find it ;  
Thy Face and Favour, Lord Jesus  
Christ ! Amen.

## Michaelmas Day.

Sept. 29.

MEDITAT. upon *Heb. I. 14.*

*Are they not all Ministering spirits,  
sent forth to minister for them,  
who shall be heires of salvati-  
on ?*

**T**Hat Angels are the *Excel-  
lencies* of the Creation, ap-  
pears by their Nearest *Approa-  
ches* to the Creatour. Man hath a  
Spirit, an Angel is One, as God Ps. 104. 4.  
Himself is, (they are *Spirits.*) Joh. 4. 24.  
Spirits all, that implies many. Da-  
K 2 niel

Dan. 7. 10. *niel* hath an *Expresse* for it;  
 Rev. 5. 11. Thousand thousands--- and Ten  
 Heb. 12. 22 thousand times ten thousand,  
 Exceeding, Innumerable many.  
 But all in good order, A *Hierarchy* they have. Which, were it  
 not well founded on S. *Pauls*,  
 Col. 1. 16. *Thrones, Dominions, Principalities,*  
 Luc 1. 19. *and Powers*, is sufficiently set up  
 Iude 9. by S. *Luke's Gabriel*, S. *Jude's*  
 1 Thes. 4. *Michael*, both which are made to  
 16.  
 Rev. 1. 20. be not Angels meerly, but Arch-  
 angels. One of which is said to  
 be so, and Another (whosoever  
 he be) All these Holy Spirits  
 are not *Peers*, and in the Angels  
 of the Church as of Heaven, a  
*Parity* is sooner made then main-  
 tained, if the *Holy* must be like  
 the *Heavenly Hierarchy*. Of what  
 rank and order soever, *all* are *Mi-*  
 Dan. 7. 10. *nisters* to Gods Majesty, and (at  
 Luc 1. 19. His pleasure) Messengers to His  
 Saints, and (piously and proba-  
 bly) *some* Singularly sent and set

to

to be the Guardians of His Children. All, by a *Common* Care, and Some in a *Particular* Custody. And those two *Places* divide their *Offices*, Gods *Throne* and *Footstool*. *Ministring Spirits* they are to God, and for *them* who shall be *heires of Salvation*. Act. 12. 15  
Psal. 34. 7.  
Ps. 103. 20

O my God, what an *Honour* is this to Thy *poore Servants*, that Thy *Angels* descend from *Heaven* to *Earth*, to be their *Ministers*! What an *Humble Obedience* is this in Them, to leave *Waiting on Thee* at Thy *Throne* Dan. 7. 10. to doe all good *Offices* to us on Thy *Footstool*! What a *Blessed Security* is this to my *Soul*, that I shall not *Miscarry*, when besides the *Ministeries* of Men, *Angels* are Thy *Messengers* and *Agents* for my *Salvation*! Let me see my *Honour* and not *stain* it by any *Acts of Fleshly or Worldly Baseness*!



*nesse!* Let me see my *Security*  
 and not *feare* it, that I shall come  
 to Heaven, who have Thy Son  
 for my *Captain*, Thy Spirit for  
 my *Guide*, and Thy Angels for  
 my *Guard*, all the way. Let me  
 see their *Humility*, and *follow* it;  
 Contented (at the Pleasure of  
 Heaven) to doe all good things,  
 though mean, even to the mea-  
 nest on Earth. And for all this  
*Care and Providence, and Goodnesse*  
 of Thine and Theirs, make me  
 from an *Holy and Humble Heart*  
 (Thy little Heaven) to send up  
 to Thee *Spirits of Praise* as my  
 best Angels; and with them my  
*Prayers* as my Heavenly *Messen-*  
*gers*, that by all these good *Mini-*  
*steries* and *Meanes*, I, who am  
 Thy poore Child and Heire, may  
 be *Inheritour* of my Salvation:  
 By Him who is the *First-borne*  
 of His Brethren, our Lord, and the  
 Angels Sovereign.

The

The Prayer.

O Lord, when I consider the  
 Wrath and Wiles of the Devil, Rev. 12. 12.  
 who seeks as a Roaring Lion to de- Eph. 6. 11.  
 vour me, And think how all his 1 Pet. 5. 8.  
 Legions of Infernall Spirits are  
 restlesse in their rage and toile to  
 destroy my Soul, I feare and quake,  
 and the seizures of horroure are up-  
 on me. But when I believe and be-  
 hold Thy Heavenly Angels, more  
 and mightier then they all, Enga-  
 ged and Employed to Preserve 2 Kings 6.  
 me, I take heart and Hope. O let 16.  
 me take care too, To keep in my  
 wayes, that I may ever be held in Pf. 91. 11.  
 their hands. And by the Holy Mi-  
 nisteries of Men and Angels under  
 the Safe Conduct of Thy Holy Spi-  
 rit, be carried on in Thy Holy Fear,  
 till I come to a Heavenly Commu-  
 nion with them, in Thy Eternall  
 Glory. Through the Merits of Him,  
 K 4 whom

*whom all Saints adore, and Angels  
worship, Jesus Christ our Lord,  
Amen.*

● *Feb. 18.*

## *Saint Lukes Day.*

MEDITAT. upon 2 *Tim.* 4. 11.  
*Onely Luke is with me.*

*Act.* 18. 30

2 *Cor.* 8.  
18.

**S**AINT *Paul* had much *Company*  
with him at *Rome* in his *House*,  
but little at the *Bar*. One man  
was all. And the *Disciple* whose  
praise is in the *Gospel*, S. *Luke* was  
that One. And it's much to his  
praise, that he was. For this pro-  
claimes him a Man as *stout* as  
*good*. Whom *Nero's* Sword and  
Fury cannot fright from the Dis-  
charge of his *Christian Charity*  
and *Duty*. And it gives a praise  
to *Gods Providence*, To send S.  
*Luke* to S. *Paul*, The beloved  
*Physician* to a beloved *Apostle*. A  
Pri-

*Prisoner*, that may need as well Col. 4. 14.  
 his *Art* as his *Love*. To a man  
 in *Distresse* a *Friend* is a *Cordiall* ;  
 but to one in *Restraint* a *Physician*  
 is a *Double Friend*. And a *Disci-  
 ple* is the onely *Friend* to an *A-  
 postle*, who may *Administer* both  
 Corporal and Spiritual Comfort,  
 being the Christian *Souls* more  
 then the *Bodies Friend*. And 1 Thes. 3. 2  
*none* so *Great* in *Grace*, who doth  
 not need, none so *Mean* in *Office*  
 who may not from God give  
 Comfort to the Soule. Bles-  
 sed *Saints*, you never want for  
*Friends* ! S. *Paul* hath One on  
 Earth, S. *Luke*, and one in Hea-  
 ven (God :) *God stood by him.*  
*Luke was with him.* He needs no 2 Timoth. 4. 17.  
 more that hath such *Two*. S. *Paul*  
 had more with God, His and  
 Gods *Angel*, nay all His *Angels* A. 27. 23.  
 about him. So it is with every  
*Servant* of God ! If they have no Psal. 34. 7.  
*Saints*, *Ange's* stand about them.

God stands by them, if no man be with them. God never forsakes His Servants and Saints. Some *Luke* looks to St. *Paul* in prison, or God Himself looks after him. Angels are his Hands of help, whose Office and Delight it is to attend Gods Commands and Servants. S. *Paul* therefore takes courage, and with more Joy dies *Martyr* then *Nero* lives *Emperour*.

Lord, let me leave none of Thine, if I can give them Comfort! Especially the *Messengers* of Thy Will and my Peace, let me never leave. If in their Extremity I cannot give them *Bread* and *Wine*, as *Abigail* did to *Davids*, let me with *Obadiah* provide them with *Bread* and *Water*, whose Hands from Thee do Consecrate and Communicate to me the Blessed *Bread* and *Wine*. When *Man* and *Chain* are both Thine,

H b. 13. 5.

P. 91. 11.

P. 103. 20

Deut. 12.

19.

1 Sam. 25.

18.

1 Kings

18. 13.

Re  
P.  
Re

Ic

Eph. 4. 1.

Thine, let me both *Honour* and <sup>2 Tim. 1. 16.</sup>  
*Relieve* the Prisoner. That I may <sup>2 Tim. 1. 18.</sup>  
have both a Prisoners *Prayer*,  
and a Prophets *Reward*. Let me <sup>Mat. 10. 41</sup>  
not neglect *Them* in Bonds, lest I <sup>Matth. 25. 43.</sup>  
forsake *Thee* in prison. Yea, Thy  
Church and my Self with Thee  
and Them, since she is bound in  
their Chain, and I am chained in  
their Body, But a Limb of that  
Holy and Mystical Body of <sup>Heb. 13. 31</sup>  
Thine, of which I and They are <sup>Col. 1. 18.</sup>  
mutuall Members. And all are  
in Bondage, though but one be  
Tied to, and with the *Chain*. Not  
onely by *Sympathie*, but by *Con-* <sup>2 Tim. 1. 8</sup>  
*corporiety*, and as by the *Compass-*  
*ion*, by the *Communion* of Saints,  
*St. Paul* and *St. Luke* are both  
bound in one *Chaine*. And so  
*Luke* is twice with him, Body and  
Soul; in the Mystical and with his  
Naturall Body. Though (to the  
reproach of others) Naturally &  
Sensibly, *onely Luke was with him*.  
The

## The Prayer.

O Lord, who by Thy Providence didst make S. Luke a Physician, and by Thy Grace an Evangelist; let me never want the meanes of health for my Body, but especially for my Soul. A Friend and a Physician let me ever finde to help and heale me in the way to Heaven. Those who are such let me ever value, and in their distresse never forsake. The Ministers of Thy Honour and my Salvation, let me Reverence, and (if they need) Relieve. And what I desire to do in the Name of a Prophet to such, God who knowest the Aims and Ends of my Acts and Desires; Accept it for Jesus Christ his sake, Amen!

Simon

Re  
Pf.  
Re

Ic.

Octob. 28.

## Simon &amp; Judes Day.

MEDITAT. upon *Jude ver. 1.**Jude the servant of Jesus Christ.*

**G**OD hath more Servants then *Good*. All serve His Powerfull *Providence*, even the *worst*. But none serve His Holy *Pleasure* but the *Best*. *Nebuchadnezzar* was Gods Servant, as the *Executioner* of His *Wrath*, but *Jer. 25. 9.* *David* as a *Saint* and the *Observer* *Pf. 89. 21.* of His *Will*. Such a *Servant* *S. Jude* was to Christ. Not as a *Sheriff* in the World, but as an *Apostle* in the Church. And in their style he writes himself, *The Servant of Jesus Christ*. A High and a Holy style. As much as an *Emperour*, nay more. To *Serve* God is to Rule Lust, to which



Rom. 6. which they are *Slaves*, who serve  
 13. 8, 27. not God. It is no lesse then to  
 be an *Angel*, which is more by  
 far, then to be an *Emperour*. The  
 Deo servi- Angels are (and its their Honour  
 re Impera- they be) Gods *Ministers* and Ser-  
 re est. vants, Gods and Christs, because  
 Job 4. 18. His, and all theirs, even the mea-  
 Ps. 103. 20. nest which belong to Christ. Him  
 Heb. 1. 6. *Angels Worship*, and Kings *Serve*  
 and Honour. Never more So-  
 Psal. 2. 11. veraign then when *Subject* to  
 1 Tim. 6. Him, who is *Lord of Lords*, and  
 15. *King of Kings*. Never so *Happy*,  
 as when they do His *Work*, who  
 Mat. 7. 21. gives no lesse to His *Servants*  
 Ro. 6. 22. then Heaven for their *Wages*. Nay  
 Gen. 15. 1. more, *Himself*, which is more  
 then all, were there not more  
*Starres* then Heavens. A High  
 and *Happy* style, to write our  
 selves without blot, *His Servants*.  
 And if *His*, it must be without  
 blot. It's as *Holy* as High a style.  
 For His *Commands* enioyn all  
 Ver-

*Vertue, forbid all Vice, both in* Pf. 37. 27.  
*Life and Heart. A Service purely* Tit. 2. 12.  
 good, whose *quality* is perfect  
*freedom* of Spirit from the *sla-* Rom. 6. 13  
*very* of Sin, and Holy *Peace* and  
*Foy*, the fruits of that Perfection.  
 For *Conscience* (Gods Deputy- Pfal. 119.  
 Power) is quiet when He is *obey-* 165.  
*ed* And the Heart (the *Throne* Gal. 6. 16.  
 of Himselfe) Glad, when the Pf. 105. 3.  
*Kingdome* is in quiet.

*Simon* and *Jude* were both Such  
 Servants, yea, and *Extraordina-*  
*rily* so. The Day therefore is to  
 the *Memory* of both. Brothers in  
 Office, if not Birth. By the same  
 Commission Acting their Apo-  
 stolick Charge, and some say in  
 the same Countrey. And as  
 Themselves, their *Names* agree.  
*Obedience & Praise.* Praise the Lan-  
 guage of Obedience, Obedience  
 the *Life* of Praise. When Heart  
 and Mouth make such a Mee-  
 ting, as the Church for Them,  
 The

*Sabellic.*

The Soul keeps *Holy Day* for it self. O Lord, let me be Thy Servant, if not as an High *Apostle*, as a True *Disciple*, Both to Thine and my Honour! Let me make it my *Foy* to be so, my *Care* to continue so, and my *Happinesse* in so Continuing!

### The Prayer.

O Lord, I am thy Servant, I am  
 Ps. 116. 16 thy servant, *the child of Thine*  
*Handmaid, by my Creation and*  
*Redemption most fully and rightly*  
*Thine: Born in Thy House*  
*(The Church) my Mother and*  
*Thine Handmaid, most Duly and*  
*Legitimately Thine! As of Right*  
*I am, let me indeed be so, To Do*  
*or Suffer the will of my Lord, Ready*  
*and Resolved in my Mind, and*  
*Enabled and Instructed by Thy*  
*Grace and Truth; That when Thy*  
*Will and my Work is done, I may*  
*be*

Rom  
 Ps. 8  
 Rev

Ier. 2

be Rewarded with Thy Joy and Mat. 25.  
 Glory. And till then Comforted 21.  
 with Thy Love and Peace, Through Mat. 19.  
 the Merits of Him, who is Thine 28.  
 Elect, The Servant in whom Isa. 42. 1.  
 Thy Soul delighteth, Thy Be- Mat. 12. 18.  
 loved Son, my Deare and onely Mat. 3. 17.  
 Lord and Saviour Jesus Christ.  
 Amen!

## All-Saints Day.

*Novemb. 1.*

MEDITATION upon Ps. 149. 9.

*Such honour have all his Saints.*

**S**ANCTIFIED Persons they are  
 Saints. And Men of Ho-  
 nour they must be, because pos-  
 sessed with the Spirit of Glory.  
 So they are in Gods Sight, and 1 Cor. 1. 2.  
 all Eyes which know what be- 1 Cor. 3.  
 longs to Honour. For the Holy 16.  
 is 1 Pet. 4. 14

Isa. 43. 4. is above the *Heroick*. (Yet much  
 Psal. 15. 4. Glory is given by Men to that  
 Spirit) which Devils *daunt* not, the  
 Flesh *foiles* not, the World *moves*  
 not ; This is the High and Great  
 Heroicall Spirit indeed, and that  
 is the Holy one. And in the Saints  
 who are Victors (as such) of the  
 Ioh. 2. 13. Devil, the *Flesh*, and the *World*.  
 & 5. 15. Saints that are *His*. For some are  
 not so. In their own *Esteem*, or  
 others *Canonization*, is not it, but  
 in His *Eye* and *Mouth*. And so  
 Ezek. 43. Really His, because Consecrate  
 20. by His Grace, and Dedicate to  
 2 Tim. 2. 21 His Glory. Persons of Honour  
 1 Pet. 2. 5. they are. And an Eminent one  
 it is, Great and Good. What  
 such have is such Honour.

Such Honour. No *Worship*. We  
 { Isa. 42 must not *rob* God of His Glory,  
 3. and make the Saints *Accessaries* to  
 } & 48. 11 the Robbery. Such Honours  
 Aa. 10. 26 they *refused* on Earth, and there-  
 & 14. 15 fore doe *abhorre* in Heaven. The  
 Honour

Honour of *Commemoration* is their Due, and our Duty. Adoration is for God, not Them. And *Misplaced* and *Mispaid* if to Them for Him. We must *Remember* Them and *Worship* God. Glorifie God in the *Grace* they had, and *Glory* they have; *Remember* them, and *Serve* God better, not them at all. We are their *Examples* as *Signets* on our *Hands*, not serve them as *Idols* upon our *Knees*. *Remember* them, and *Serve* God more, not less for them. More quick in our *Endeavours* and *Hopes* for Heaven, because they, who did *fight* as we doe with *Lusts* and *Fiends*, are *Crown'd*, as we shall be (if we faint not) with *Blessed Ends* and *Estates*. *Remember* them as *Christs* faithfull *Souldiers*, but Him as the *Captain* of their *Salvation*, and His *Spirit* as their *Leader*; by whose *Courage* and *Conduct*,  
and

Rev. 22. 9.

Ecclus.

44.  
Hebr.

11.

Heb. 12. 1.

1 Tim. 4. 8

Iam. 1. 12.

Rev. 3. 21.

2 Tim. 2. 3

Heb. 2. 10.

Gal. 5. 18.

1 Cor. 1. 8 and not by their own Merits and  
 Phil. 1. 6. Powers, they Hold out unto their  
 Heb. 13. 7. Ends. No *Commemoration* is too  
*little*, *Adoration* is too much. Not  
 to *follow* them, is to *forget* them.  
 But eye them we must as *Copies*,  
 1 Cor. 11. 1 after not above their *Originall*.  
 Phil. 2. 15. As Stars, not as the *Sun* of Righ-  
 Mal. 4. 2. teousnesse; Beholding a great  
 Act. 14. 15 *Godlinesse*, no *Godhead* in them.

Such Honour, O Lord, Thy  
 Saints have from Thee, *Magnified* in Thy Eyes, and *Glori-*  
 Ps. 116. 13. *fied* in Thy Sight. So much let  
 Mat. 5. 8. them have from me; let them  
 be alwayes *Dignified*, but (not  
 so much as is Due to Thee)  
 let them be no wayes *Deified*.  
 And that such may be my Ho-  
 nour, Lord make me one of Thy  
 Saints!

The Prayer.

*To the Honour of Thy Saints  
This Day is Dedicate, O Lord,  
but to Thy Glory in Them: To  
Their Memory, but to Thy Glo-  
ry. O Lord make me a Saint on  
Earth, that I may be One in* Psal. 16. 3.  
*Heaven. One Before Thee in my* Rev. 19. 8.  
*Life, that I may be One With* Rev. 2. 10.  
*Thee at my Death. If I have not*  
*a Name in the Calendar, let me* Phil. 4. 3.  
*have one in Thy Book, Wrot* Rev. 2. 17  
*by Thy Hand in the Book of Life,* 2 C. 13.  
*and Copied out in the Book of*  
*my Conscience. For One, who did*  
*and doth Consecrate my Soul and*  
*Service to Thee, Lord Accept,*  
*and Own me! Make me so Ke-*  
*member All, This day, as to Pray*  
*and Seek, ever after to be One.*  
*One not in the Esteem of the World,*  
*but the Church, yea not in the eyes*  
*of Men and aints (who may mi-*  
*stake)*



*stake) but in the sight of Thy Angels and self, who canst not be deluded. Such a One doe Thou make me by Thy Holy Spirit, in Jesus Christ our Lord, Amen!*

So end the Holy Dayes.

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HOLY

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THE  
HOLY FASTS  
Of the Church,  
With  
*Meditations & Prayers,*  
FOR

1 *Wednesday Weekly Fast.*

2. *Friday Fast.*

3. *Ashwednesday, and Lent Fast.*

4. *Ember-Weeks.*

5. *Eves of Festivalls.*

*Holy Week, or before Easter.*

6. { *Munday.*

7. { *Tuesday.*

8. { *Wednesday.*

9. { *Maundy Thursday.*

10. { *Good Friday, or Passion Day.*

11. { *Easter Even, or Saturday be-  
fore Easter, for Saturday  
Fast.*

Ad-

## Advertisement touching the Churches Fasts.

**I** Presume Thee no Montanist, for so much Fasting, as if Man were an Angel. I hope Thee no Epicure; so much for thy Belly, as if Man were a Beast. Yet even They for their Gust, though not for Gods sake, had their Abstinencies: But I suppose thee a Christian, of so much Piety and Prudence, as hast betwixt God and Thee, A Conscience of His Law, and Thy Need, and a Reverence to the Religion of a Fast.

And since all such are for some Fasting, none should be against the Churches. Nor will be, if they search wisely after their Originalls, and look well to their uses and Ends.

Since

Since the Jewes, besides their Lu. 18. 17.  
 Monethly and Yearly Fasts, did Buxt. de Syn. 12. Ju- daica.  
 and doe keep Two a Week; We Mar. 13. 16.  
 Christians more Blessed, and so  
 Bound to serve God more, must not  
 Think Fasting Twice too much.  
 And as the Joyfull Act of Christs Pf. 118. 24.  
 Resurrection, Grounds the Week-  
 ly Festivalls (by the Grant of all:)  
 In all Reason and Religion, the  
 Mournfull Passion should Found  
 the Fast. On Those very Dayes in  
 which first by the Conspiracy <sup>a</sup> and a wednesd.  
 after by the Cruelty <sup>b</sup> of the Jews, b F iday.  
 The Bridegroom (Christ) was Mar. 2. 20.  
 Taken away. And so it did of old,  
 and should new (without doubt of  
 any) because by Apostolick order  
 so done, sayes Epiphanius, <sup>c</sup> and c Comp n- dium 7. 123.  
 their Constitutions <sup>d</sup>. d 22.

And if our Souls be Gods Best d Clem. 1. 1  
 Gifts, <sup>e</sup> and their Goods, His e 1. Cor. 17. 8.  
 Greatest Blessings; <sup>f</sup> and such should f 19. 2.  
 be sought by Extraordinary Devo- g Ecc. 12. 7.  
 tions, <sup>g</sup> if not for Conscience, for g 1. Eph. 1. 2.  
g Act. 13. 5

Since

I.

Con-

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 Bound to serve God more, must not <sup>Mat. 13.</sup>  
 Think Fasting Twice too much. <sup>16.</sup>  
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 ly Festivalls (by the Grant of all:)  
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 so done, sayes Epiphanius, <sup>c</sup> and <sup>c Comp n-</sup>  
 their Constitutions <sup>d</sup>. <sup>dium pter</sup>  
<sup>c 22.</sup>

And if our Souls be Gods Best <sup>d Clem. 1.</sup>  
 Gifts, <sup>e</sup> and their Goods, His <sup>e. c. 17. &</sup>  
 Greatest Blessings; <sup>f</sup> and such should <sup>e Eccl. 12.</sup>  
 be sought by Extraordinary Devo- <sup>7.</sup>  
 tions, <sup>g</sup> if not for Conscience, for <sup>g Eph. 1. 2.</sup>  
<sup>g Act. 13. 5</sup>  
 L Con-

Ember  
Weeks.

{ Jer. 3.  
15.  
Mic. 2.  
11.

Tues of  
Fe. fls.

Concernment sake, we should more solemnly Fast and Pray at the Churches Ordinations, since the Highest Blessing and curse that can befall Gods people, is their Good and Bad Ministers.

To have a stomach to some Feasts, and loath all Eves, is to set up a Palace, and make it no Portall, since they are but fair Entries to passe our Souls from Secular to their Sacred Services. And serve as whets to our Spirits to feed them better on the Holy Festivals.

Lent.

\* Si vis  
Christianus  
esse, debes  
quod Chri-  
stus fecit,  
facere. Ille  
qui pecca-  
tum non  
habebat,  
Quod ergo  
faciam peccu-  
m, cum tu  
non vis qui  
peccas.  
Ambr.

As for the Lent, or Forty Dayes Fast, the Antiquity and Authority and Use of it, are so Great and Good, and Generall, that the Holy Fathers doe hardly Allow them Christians \* which do not Keep it, and will easily passe them for Infidels that Question & Quarrel at It. And if after due M<sup>o</sup>itions to doe more reverently and obediently by

the

the Church, their Opinions and Actions alter not, such may feare to be sent and packt away amongst Heathens, and have Christ Himselfe Seale the Passe.-- Let him be unto thee as a Heathen.

Mat. 18. 17.

And if All Lent be Good, The last Week is not Ill. The Crown of That Penitentiall Time, and Complement of The Holy Fast. The last Run of the Heavenly Course. A Time Anciently of so Many and Great Pieties and Penances, Prayers and Teares, as if their Eyes were turned Fountaines of Salt Waters, and their Bodies fixed Pillars or Statues, not like Lot's Wife's of Apostacy, but Devotions.

Holy Week.  
Sacratissimum tempus, vocat  
Cæsarius.

And if That Week be especially Consecrate to Fasting, because in it Christ was Hung on the Crosse, we need not Execrate it as Profane, to Take in the Day, in which He lay last and



1 Cor. 15. *most in the Grave, and all our*  
 17, 18. *Comfort Buried with Him. Though*  
*in Memory of the Creation it was*  
*sometimes Anciently, otherwaies*  
 Clem. Const. *Kept as a Feast. And Fasting on*  
 1. 7. *it, as some Hereticks did, who held*  
 Irenæ. 1. 1. *The Father of the World to be*  
 c. 20. *ill, and that day sad, as the Birth-*  
 Epiph. *day of it, was Cursed and Condem-*  
 Hæc. 2. 1. *ned, as not a Service, but a Mur-*  
 Ign. ad *der of Christ.*  
 Phil.   
 xci. 5. 10.   
 10.

*And if Thy Affection be not won by all this to a better Opinion and Observation of these Fasts, The Scriptures are Good food for thy Soul, on which the Meditations are framed, and They (I hope) not so ill and poore as cannot Contribute any thing of more and better Light and Heat, to a Duller Spirit, and but Ordinary Understanding. Consider what I say, and the Lord give thee understanding in all things. Solomons judgement was great, who bids thee*  
 Not

Not lean to thy own, and Trust Prov. 3. 5. 7  
in the Lord. So thou maist, and  
lean on His Church. As Gods Pil- 1. Tim. 3. 15.  
lar to preserve His Truth, uphold  
Thee, and Keep both Christian.

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L 3      Wed-

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# VWednesday Weekly Fast.

MEDITAT. upon Mat. 27.50.

*Then came they and laid hands on  
Iesus and took him.*

**B**Lind Men! Doe you see on  
whom you lay your *Hands*?  
 Mat. 27. 79. It were fitter to bow down your  
 Mar. 17. 14. *Knees* to Him (not in Mockery,  
 as was after done) but by an hum-  
 ble *Entreaty* for Mercy, and Ho-  
 ly *Adoration*, as to the *Son* of  
 God, and *Saviour* of the World.  
 Mark 10. 46. & 51. The blind Body *Bartimeus* that  
 could not *look*, did *cry* after Him  
 for his *Eyes*, and do not you for  
 your blinded Souls? *Lord* that we  
 may *recover* our *sight*, were a *Cry*  
 better from your *Mouths*, then a  
 rude *Touch* of His Body with  
 your

your unhallowed *Hands*. But *the blind lead the blind*. Your Guides Mat. 15. 14.  
 by *Malice*, you by *Prejudice*. The 2 Cor. 4. 4.  
 God of this World hath struck Joh. 9. 37.  
 you blind with those two hands,  
 and the God of Heaven (by a  
 just one) *suffers* it. So you lay  
*hold* on Him, to whom you should  
*lift* up your hands. But, *Bold men!*  
 how dare ye lay them on? True,  
 He hath onely *Eleven* Disciples  
 for His *Guard*, and they but *Two*  
*Swords* to Defend Him, but  
 with *One* word of Prayer can ask Lu. 21. 38.  
 and have *more then Twelve Legi-* Mat. 26.  
*ons of Angels* for His Aid. Each 53.  
 of which can baffle and beat your  
*Band*, nay Scatter and kill an *Ar-* I. 37. 36.  
*my* of as many *Thousands* as you  
 are Men. And One *Legion* cut off  
 all both in *Ierusalem* that sent  
 you, and in the *World* that side  
 with you, and make your *Tor-*  
*ches* light you and them to your  
*Graves*. Nay without moving

His hands, did not the laying of His *Eyes* upon you with the *Dart* of their Majesty strike you down? And the *Sword* of His Mouth throw you *backwards to the ground*? And could and would (if His Mercy were not more) as easily have struck you all under it? They were thus *Blind* and *Bold*. They did it. The High *Priests* and *Pharisees* hire them to goe, and Bribe *Iudas* to guide them. And so he (one of the Twelve, being *Leader* to them, and the Devil to Him) they come with him in the *Front*, and upon the *Word* and *Signe* of his Treachery given, lay hands on him, and apprehend Him. But Blessed God, Why dost Thou suffer this on Thy Beloved Son? It was, because Thou didst so wisely order it; nor *Souldiers* that came, nor *Sanhedrim* that sent, intended to serve the Purposes of Thy

Pro-

Joh. 17. 6.

Mat. 26.

15.

Acts 1. 6.

Luc. 22. 3.

Mar. 14.

44.

Act. 2. 23.

Providence, but by that All-ruling Power of Thine, are made to *perform* and Advance it. They *doe* it to have Christs *Blood*, and He *suffers* it to work Mans *Blessedness*. So God ordered the *Salvation* of the World by the *Sacrifice* of His Son. They seek to bring him to a *Crosse*, and this way they offer, and He admits and ordains it. So that never Act was so *foule*, nor so *faire*. On Mans part full of Devilish Rage and Hellish Tyranny; On Gods full of all Wisdome, Justice, Goodness, and Mercy. So they *fulfill* His will (most Good) in doing their own (most wicked one.) *Indas* therefore is not a *Saint* (as a Sect \* made him) for being *Instrumentall* to so great a Blessing; No, then the Devil must be *canonized* more, who (in all those Motions and Actions) was *principal*. Those High favours and

Act. 4.28.  
& 13.27.  
Lu. 22.2.  
Act. 3.26.  
Heb. 10.7.  
10.  
1 Cor. 2.6.

\* *In l. i. e.*

*Facts*, Preparatory to the Crosse, and Consummatory on it, we owe not to the Devils or Mans, but to Gods Blessed Hands.

Joh. 19. 30.

Isa. 49. 23.

Heb. 13. 17.

Lu. 10. 16.

They did ; let not us *lay hold upon Him*. The Christian *Prince* and *Priest* are the *Hands* by which He Conveys to us all our Blessings ; if we be rude and violent with them, we lay Hands on Him. Yes, and Christian men are His *Limbs*. We are rough with Him, if with them. The truth is, though not our *Selves*, our Sins did. We by them *robb'd* God of His Glory (*stole the forbidden Fruit*) and the Devil in that robb'd us of our Honour (instead of Gods made us Beasts ; ) So we were the *Thief*, and He was *Apprehended*. To *satisfie* and Repair the *wrong* done to our *Maker*, and our *Kind*. For this (if for His Sake) what should we not suffer ? Violent *Tongues* to be laid on our

Ast. 9. 5.

Ro. 4. 25.

Pf. 49. 20.

Gen. 2. 17

Cre-

*Credit! Hands of Rapine on our  
 Estates! of Bondage on our Per-  
 sons! of Blood on our Lives!*  
 Apprehend of us what they will,  
 Apprehend us as they can, what's  
 this to the laying Hands on Him?  
 So Lord let me apprehend Thy Phil. 3. 12.  
 Apprehension, and so let me be Ioh. 4. 42.  
 affected with it. And so let me Mat. 1. 23.  
*Apprehend Thee too. Not with* Gal. 4. 5.  
*the Few, but like a Christian;* Ioh. 1. 29.  
*Not as a Thief, but as The Christ.* Heb. 3. 1.  
*Not as a Malefactor, but my Sa-* & 4. 15.  
*viour. The Son of God and Man* Ioh. 1. 49.  
*(in Thy Person.) The Redeemer* Act. 3. 22.  
*of the Church and World (in Thy* 1 Tim. 6. 12.  
*Function) The True and Great* 1 Tim. 1. 19.  
*High Priest, and Prince, and Pro-*  
*phet, to be the Compleat Christ;*  
*a full and perfect Redeemer and*  
*Saviour. So let me lay hold on*  
*Thee and Eternall life in Thee,*  
*with both hands of my Faith and*  
*Love. And keep my hold with*  
*all my strength of Prayers and*

*En-*



Rev. 2. 25. *Endeavours.* That *no man take away my Crown*, let no man have away my Christ. Let no Extremity without or within me, no fraud or force of Devil or Man take Him, or make me give away my Hope and Hold of Heaven by Him; lest I be a worse Thief than the Jew, Robbing His *Godhead* as well as *Manhood* of life, Despairing of His Infinite Mercies and Merits, who was both Man and God, To Death, against it; In my saddest Desertion, in the hottest Temptation; In the deepest Distresse of my own Spirit and Danger of the Evil One, let me take and keep my hold.

The Prayer.

*O Lord, who was content to be Apprehended, and couldst but did not Resist, to shew Thy willingnesse to Suffer for my Soul; let me suffer*  
*my*

my self to be both Apprehended, and  
 (if Thy will) Executed for Thy Act. 20.  
 sake; And Endure both Bonds and 13 & 14.  
 Swords, rather then Renounce my 13.  
 Faith and Allegiance to my Savi-  
 our; let no Pillar of Pain, no Reed  
 of Scorn, no Purple of Contempt, no  
 Crosse of Shame, take me or hold  
 me from what is for the Honour of  
 my Lord, and comes within the  
 Conscience of my Duty. Let me Re-  
 member Thy Sufferings, and not  
 Consider what I Endure, but for Heb. 12.3.  
 whom. The Day wherein Thou  
 wast Taken out of the Garden (and  
 within thre: after out of the world )  
 O Heavenly Bridegroom, on Those  
 Dayes Thou (at least) Allowest it,  
 and let no man forbid me to fast. Mat. 9.15  
 Especially, if Thy Church Appoint  
 what Thou dost Allow. On the  
 Day when Thou wast Affronted by  
 Barbarous hands, and Crucified by  
 Bloody ones. Let me not Remem-  
 ber my Meat but Thee. The Bread  
 and

Ioh. 6. 35. *and Lord of Life. At least so farre forget my Flesh, as to Barre my Body, what may make me minde the Saviour of my Soul. Whether I eat or drink, or whatever I doe, Be Thou ever in my minde, and Thy Passion in my Eye. But when their Swords and Staves were about Thee, let not my Delicates be before me: Let me Pray and Fast. And Lord Heare and Accept me, and Enable me to do my Duty to Thy Glory. Lord Iesus, Amen.*

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Friday

# Friday Weekly Fast.

MEDITAT. upon I Pet. 2. 14.

*Who his own self bare our sins in his  
Body on the Tree, that we being  
dead to sin should live to righte-  
ousnesse, &c.*

**S**Ee, O Sinner ! the Sins which Ezek. 18.  
thou makest so *light* are *loads*. 19.  
The whole Creation groans under Ro. 8. 22.  
their heavy yoke. Yes, and The  
very Creatour Himself cryes out  
of their Burden. God **I**ncarnate,  
The Son, did on the Crosse ; My Mat. 27.  
God, my God, why hast thou forsa- 46.  
ken me ? And God **U**ncarnate  
(The Father) doth by the mouth  
of His Prophet ; *I am pressed un-* Ia. 1. 14.  
*der you as a cart is pressed under the*  
*sheaves.* The Spirit of God (The Am. 9. 13.  
Holy Ghost) Grieves and Groanes  
for it. Loe, what a weight Sin  
is,

Eph. 4. is, which makes The Spirit *groan*,  
 30.  
 Rom. 8. The Son *cry* out, and the Father  
 36. *complain*, Creatour and Creation  
 both; and yet Thy Shoulders do  
 not *ſhrink* under it. Guilts are  
*Feathers* to *Inſenſible* Soules,  
 where Sin is in it proper place, as  
 the Element; \* but when out of  
 that *obdurate* Heart, and Conſci-  
 ence recovers, and retains Senſe  
 of it, they will weigh like *Moun-*  
 taines, nay *Hills* and *Rocks* will be  
 as *Strawes* and *Feathers* to it. As a  
*burden* the Son of God *bare* them;  
 and though God as well as Man  
 (for all the Support of an Infi-  
 nite ſtrength) was ready to Sink  
 under what He bare. *In His Body*,  
 For His He had, and a *True* one  
 it was. Elſe He could not *Suffer*,  
 and then He ſhould not *Save*.  
 This *Body* of His was the *Butt* of  
 Mans *Rage*, but the *Soul* too, it  
 felt Gods *Anger*. His *Perſon* was  
 the *Mark*, at which Heaven and  
 Earth

\* *Elemen-*  
*ta non gr-*  
*vident in*  
*ſuis locis.*

Rev. 6.  
 16.  
 Gen. 4.  
 13.

Heb. 10. 5,  
 10.  
 Heb. 2. 10,  
 14.  
 Iſa. 53.

Earth, and Hell too, bent all their  
*Bowes*, and shot their severall Ar-  
rowes. By which He became  
wofully *wounded*, Body and Soul.  
So He was for no *Guilt* of His, Iſa. 53. 5, 6  
but becauſe He was our *Surety*, Heb. 7. 22.  
and undertook our *Debts* (that is) Mat. 6. 12.  
our *Sins*. Not *His*; He was clear Heb. 7. 26.  
of all (Root and Branch) Orig-  
nall and Actuell *Guilt*. Not  
*Gods*: Then Men in juſtice ſhould  
not Suffer for what God doth do: Jam. 4. 7.  
No, not the *Devils*; For, Tempt Jam. 1. 13.  
he can, but not Enforce a Sin. Jam. 1. 14.  
For any thing God doth *about*  
them by His holy *Providence*, or  
the Devil in them by his buſie  
*Malice*, Man is *Mother* of them by  
his Luſt, his Heart is the *Womb*,  
Himſelf Contracts the *Guilt*.  
The Sins are *Ours*. For what we  
*did* in the *Garden* He Suffered on Gen. 3. 27.  
the *Tree*. On it He bore our Sins.  
O Curſed-Bleſſed *Tree*! *Curſed*  
on which Man hangs: *Bleſſed* on  
which

Gal. 3 10. which Salvation *growes* ! For our  
 Eph. 2. 16. Sins He becomes a *Curse*, for  
 our Sake to become a *Saviour*.

Gal. 3 13. *That we should live no longer to the  
 lusts of the flesh*. No, for *shame* do  
 not ; They brought our Lord to  
 the *Tree*. For *fear* doe not ; If not  
 Crucified, they will bring us to  
 Ro. 8. 13. Heil. For Fear and Shame doe  
 Heb. 6. 6. not ; They will *Crucifie* Him a-  
*fresh*, and what hope for us by  
 whom our Saviour is not *once* but  
*twice* Crucified ! If *Christians*, we

Rom. 6. 2. cannot, *we are dead to sin*. Our  
 1 Pet. 4. 2. *Profession* else is to no *purpose*, and  
 His *Passion* to no *end*. Therefore  
 it was, *That we being dead to sin*  
 (His Death was to strike Sinne  
 dead, and make us alive to God)

Ro. 6. 11. *that we should live to righteousness*.  
 For He so *fulfilled* all for us, that  
 we thus might fulfill all for our  
 selves. And so *be righteous as he*  
 1 Joh. 3. 7. *is righteous*. Though not at His

Luk. 1. 6. *Height*, yet with His Heart, Real-  
 ly,

ly, Impartially, Inalterably, *Lo-* Isa. 38. 3.  
*vers* and *Doers* of Righteousnesse. Jam. 3. 2.  
 And if so Set and Devoted to the Ps. 19. 22.  
 work, though not without *Sins*, Ps. 143. 2.  
 which raise *GUILTS*, and give 1 Joh. 1. 7.  
*Wounds*; Though not without  
*failes* and *frailties*, often in the  
 best and most righteous *Acts* we  
 do, which are our *Griefs*, and  
 speak our *Infirmities*; The *Blood*  
 of the *Crosse*, and Merits of that  
 Blood, and the *Spotlesse* and *Eter-* Heb. 9. 14.  
*nall Spirit* of Him who Sacrificed Heb. 13.  
 Himself for us (Life and Blood) 12.  
 will be both a *Balm* and *Physiti-*  
*an* to cure all those Weaknesses  
 of our Souls, *By whose stripes we*  
*are healed.*

Blest *Physitian*, that givest Thy  
*Blood* for Thy *Patients Cure!* \* *Fusus est*  
*Is this after the manner of man, O* *sanguis*  
*God?* \* As God, dost Thou carry *medici,* &  
*factum est*  
*medici-*  
*mentum*  
*phrenetici.*  
 my *Cares*, and as Man, my *Sins*? \* 1 Sam.  
 Yea, Takest a Body of purpose \*  
 to Bear what else had Sunk me 7. 19.  
 down



1 Pet. down for ever ! What a wonder-  
 5.7. full Thing and Love is this, God  
 Psal. to be in *Gore*, that Man may be  
 55.22. in *Blisse* ! *The Prince of Life* to  
 Aa.20.28 die, that the Child of Death  
 Aa.3.15. should live ! The Son of God on  
 a *Crosse*, that the Son of Man  
 should not be in Hell ! Dissolve, O  
 my Soul, into *Love* and *Teares* for  
 Lu.14.26. thy Dying Lord ! Love Him a-  
 1 Joh 5.3. bove thy life. To *serve* Him think  
 Heb.10. Milstones light. To *suffer* for  
 34. Him make Tortures Pleasures.  
 Phil.2.17. Hate Sin more then Death. The  
*Crown of Pride* as His *Thorns*. Thy  
 15a.48.4. Hearts *Lust* as His *Spear*. Thy  
*Iron Neck*, and *evil Works* and  
*Wayes*, as His *Nails*. Their *Ha-  
 bit* as His *Hammer*, which drives  
 them home into His *Heart*, and  
 His *Hands* and *Feet*. Hadst thou  
 for *One* a *Thousand* Souls, give all  
 to His *service*. A *Thousand Bo-  
 dies*, all to His *Suffering*. A *Thou-  
 sand Heads*, all to His *Study*. A  
 Thou-

Thousand *Hearts*, bate not one to <sup>1 Cor. 2. 2.</sup>  
thy Saviour. A Thousand *Lives*,  
lay out all to His Honour. Hadst  
thou for *Two*, Two thousand  
*Hands*, let them all do His *Busi-*  
*ness*. Two thousand Feet, let  
them all goe His *Errands*. And  
wilt thou not *Hazard* a *Haire* of  
thy Head, lose an *Inch* of E-  
state, quit a *Fot* of thy Pride,  
leave a *Drop* of thy Pleasure,  
quench one *Spark* of thy Lust, for  
all his Love, & Blood, & Pains, &  
Passion? O Soul, unworthy of so  
Good a Saviour! O Soul, most  
worthy to be given to the De-  
stroyer! O my Soul, be thou ne-  
ver so unworthy!

The Prayer.

O Lord, Who didst beare my  
Sins in Thy Body on the Tree; let  
me learne by Thy Suffering why to  
love Thee, and how to fear Thee. O  
make

Eph. 3. 16. *make me with all Saints to comprehend what is the breadth, and length, and depth, and height, and to know thy love which passeth knowledge. And to the Height of Thy Honour, from the Depth of my Heart, to the Length of my Life, all the Breadth of Thy Law, let me serve Thee and Love Thee, my Lord and my Saviour! Let me have Thy Passion ever in my Eye, and carry Thy Crosse in my Breast, that I may ever love and serve Thee as my Life and Soul, yea, above both: And do thou thence teach me to fear Thee, and not dare to sin, since that which Nail'd Thee to a Crosse for some Hours, will Crucifie me in Hell for ever, if Thou doe not save me; And Thou wilt not, except I Believe and Repent. And could I escape the Fire and Worm, which the Guilt and Corruption of Sin there kindles and brood; Because it Hang'd Thee on a Crosse, and*

LU. 1. 75.  
PS. 119. 96

Joh. 3. 18.  
Luc. 13. 4.  
Mat. 9. 44.

and Laid Thee in a Grave, in my  
 Bosom, let not the Traitour and  
 Murderer of my Lord Reign or Rom. 6. 6.  
 Live. If any Day, let me not passe & 12.  
 a Week without a Memory of Thy  
 Passion. If any other, let me not  
 live This Day without some passa-  
 ges of it, in that pious Meditation  
 and Devotion. Let me Mourn for Zac. 12. 10.  
 Thee whom I have pierced, and  
 weep for the Wounds I made in  
 Thee by my Sins. Not Thy Tree,  
 but Thee, let me Adore; and Thy  
 Wounds, not Thy Nailes, let me  
 Admire. Be Thou (The Tree and  
 Book of Life) my study ever, and  
 Thy Bloody Passion This Day's leat.  
 In which let me alwaies Read Thy \* Lib. in  
 Love and my Duty; And Daily 7 not in  
 learn to Esteeme that, and doe this folia tu-  
 better. As my Mother (Thy Church) b um, al-  
 doth this Day teach me, set apart to bum, a. ev.  
 Fast and Pray in all Humble and i. e. Pass.  
 Holy Duty, to my Comfort and Thy caum, 1  
 Glory. Amen! Amen! seruum,  
(pionum  
Meditat  
veterum.

Ash-

*Ashwednesday, or Lent.*MEDITAT. upon *Luke 4. 2.**In those dayes he did eat nothing.---*

**M**Any times Christ did *Fast*, and *Eat nothing*; but once He did so, *Forty dayes*. So did *Moses* twice, and *Elijah* once before. Two like Him in their *Fasts*, and both with Him at His *Transfiguration*. Possibility then there is for the *Forty Dayes Fast*. Not onely He, who was God as well as Man, but they who were meer Men, have Fasted and Lived *Forty Dayes*. And if *S. Austins* Faith have Credit, there was one such in His dayes; and *Petrarch* \* tells of one in His. But this is above the strength of Na-

Deut 9. 18  
1 Kings  
19. 8.

Mat. 17. 3.

Epist. ad  
Casul. 16.  
\* 1. 4. De re-  
bus memo-  
rabilibus.

ture, though not above the Power of God. In the *Ordinary* Course of Providence, the *Seventh dayes* Fast is made *Mortall* in men of Health: However if the *Fortieth* be not Deadly, it is by *Extraordinary* Power. *Moses* was all the while with *God* in the Mount. *Elia's* Strength was from an *Angels* Meat. And *Christ* Observed a Fast so long by the Support of His *Godhead*, and held out so many dayes by the same *Hand* which wrought all His Miracles. And if any since did the like, the Priviledge and Providence for it was the same. To keep up Life so long without *Bread*, must be by some *Extraordinary Staffe*. Pliny. S. chrysoft.

What then should we do with *These Dayes*? Bind our Bodies *strictly* to them? As good Tye our selves to a Grave. We should Die before we have half done,

M

and

and so not keep the *Forty* without adding to the *living Mans Fast*, a *Dead Bodies Abstinence*. Shall we then quite loose our selves from them? That were to lay the Churches *Wisdom* under foot, and *Christs Goodnesse* in a Grave. We owe much to His *Memory*, and something to Her *Authority*. And must pay somewhat, if not much, *Respect* to His and Her Example. We cannot then *Keep* them as *much* as He did; we must keep them as *well* as we can. As *Daniel* did His

Dan. 10. 3.  
*Jejunium*  
*magnum &*  
*generale*  
*abstinere*  
*ab iniqui-*  
*tatibus.*

Aug. Trac.  
17. in  
Joh.

1 Cor. 9.  
27.

*Twenty*, if not as *Moses* His *Forty* Dayes, Fast from Sin, *Forty* and all our Dayes. From *Gluttony* all, especially *These*. By a *Humble Temperance*, if not an *Utter Abstinence*. From *Pleasant Bread*, if not all. To *Hunger*, though not to *Death*. To *Tame*, though not to *Kill* the Body. *Following* some *Paces* after *Christ*, though we

can-

cannot *Overtake* Him. To give His Fasting (if not a perfect *Conformity*) a pious *Commemoration*.

This may be without *Superstition*. To speak or do against this, will scarce escape *Profanation*. Nay, it must be, or we sin, sayes *S. Ambrose*. Other times we Fast by Choice, but these Dayes by Law. Invited we are to others; but Enforced to these.

*Serm. de Quadr. Illa de arbitrio veniant, ista de lege. Ad illa invitamur, ad ista compellimur.*

But if we cut off His *Forty Dayes*, let us not cast away His *Fasting*: That was undoubtedly good in Him, and certainly was, *Forty* and is for us. *Adam* plaid the y and Glutton, and Christ *Fasts* for it. We do not so well but we have *Hum-need*, are not so perfect but we Utter have cause to Fast. If He without *Bread*, all *Distemper* in Flesh or Spirit, gh not much more we. To teach us that gh not He did this; and to shew us what gh some *Vertue* there is if it be right done.

gh we Not as *Jezebels* for ill, nor as *Is-*  
can- M 2 reals

1 Kings  
21.9.  
IIa.58.



*raels for fashion, nor as the Misers for thrift, nor as the Prisoners perforce, nor as the Epicures for Gust, but Humbly, and Freely, and Conscionably, and Charitably to seek God when we have most sense of our Sin, and need of His Mercy.*

This is the way to *Avert* and *Prevent* Judgements. It Takes up the *Plague*, Keeps off the *Sword*, Drives away the *Arrow* of *Famine*. Pacifies *Anger*. Mitigates *Fury*. Moves *Mercy*. Propitiates *God*. Procures *Favour* (All good for our Lives.)

It is the *Cordiall* to a good *Temper*, and *Cure* of a bad. *Restorative* of *Strength*. *Preservative* to *Health*. *Expulsive* of *Sicknesse*. Dreine *Rhumes*. Spends *Superfluities*. Digests ill *Humours*. Helps *Distillations*. Heales *Surfeits*. Leaves the *Dear* and *Doubtfull* way of *Ang*. Sends to the *Physitian* that Heals without

*Morbos  
sanat, Di-  
stillationes  
exsiccat.  
Act. 2.*

Misers without a *Fee*. Lets *Nature* doe Mar. 5. 16.  
 her own *work*, which will be iure  
 to doe her self no *Mischief*. The  
 true *Philosophers Stone* which a-  
 lone cures all *Diseases*. (So good  
 is it for our *Bodies*.)

Cardan,

And it is of *Vertue*. To take  
 down the *Flesh*. Cool *Concupi-*  
*scence*. Curb *Lust*. Battle *Tem-*  
*ptation*. Beat out the *Devil*. De-  
 ny *Vanity*. Defie the *World*. (An  
*Armour* of Proofoe against our  
 Ghostly Enemies.) \* It Elevates  
 Pro *Sense*. Purifies the *Minde*. Exalts \* *Mentem*  
 the *Spirit*. Breaks the *Heart*. *purgat, sen-*  
 Clears the *Memory*, and Cleans *sum sub-*  
 the *Conscience*. Sovereign (in all *levat, car-*  
*Faculties*) for the *Soul*. It is the *nem spiri-*  
 Root of *Grace*. The Ground of *tu subji-*  
*Chastity*. The Plough of *Holinesse*. *cit, cor*  
 † The Death of *Sinne*. The *contritum*  
 Strength of Prayer. The Ladder *facit.*  
 † *Demoncs*  
 † *fugat, ma-*  
 † *las cogitatione expellit, mentem reddit nitidiorem, cor pur-*  
 † *gatus, mors culpæ, remediū salutis, radix gratiæ, fundamentū*  
 † *castitatis, hoc gradu Elias, &c. Amb. de Eliæ. jejunio. Singu-*  
 † *lare aratrum Sanctitatis. Hier. Alimentum animæ. Chrys.*

of *Jacob* to see God Above. The Chariot of *Eliah* to Ascend to Heaven. The great Friend and Furnisher of all things needfull and usefull for Salvation.

If not for *Christs* sake, then for our *own*. If not for Heaven, for *Healths* sake. If not in *Piety*, for *Peace*. If not for our *Souls*, for our *Lives*. For our *Bodies*, for our *Goods*, for our *Worldly Blisse* sake, Let us Fast, at least *some*, if not *Forty* Dayes. Do the *Morall*, if not *Miracle* of the Fast. Had the *Jewes* so many Set and Solemn Fasts: Have the *Turks* Three *Rambans*, and we not One *Lent*? They Three *Times* in a year, and many of us not Three *Dayes*? nay some not One, unlesse want, or will, or Sicknesse, bid the Fast. No, not this *first* and great One, the beginning of that Holy and Humble Time. If we will not Keep a *Lent* to the last

Foot,

*Foot*, let us not *Break* it in the *Caput jeju-*  
*Head*. If no *Sackcloth* and *Ashes* of *niv.*  
*Abstinence*, let us forbear *Silks* and  
*Powders*, and *Banquets* on the *first*.  
 No better *season* of the Year for  
 Health, then this. No fitter  
 Time for Sinne and Woe, then  
 now, to Fast. An Age of so much  
 Sin and Sorrow, as till God A-  
 mend us and It, should turn all  
 the Yeare into a Fasting-time.  
 And lest the Fire of his Wrath  
 should Consume us all to Ruine,  
 make us to have not Dayes, but  
 Moneths of Mourning, and more  
 and many *Ashweeks*, as well as  
 One *Ashwednesday*.

The Prayer.

O Lord, who for our sakes didst  
 suffer Thy self to be Tempted of the  
 Devil, and Before didst Fast, and  
 dost Teach us, that Fasting and *Mat. 4.2.*  
 Praying are the Two Holy and  
 Foot, M 4 Mighty

Mat. 17.  
21.

Mat. 26.

41.

Heb. 2. 10.

Ro. 8. 27.

Philip. 4.

12, 13.

*Mighty Hands, by which we may cast out the greatest Devil, that neither He nor his Temptations may prevaile against me, let me Watch, and Pray, and Fast. And do Thou, The Captaine of my Salvation, succour me in all my Conflicts, and Accept me in those Holy and Humble Services, which I desire to doe to Thy Glory, and my Salvation. Under Thy Banner Lord Jesu let me fight, and by the Power of Thy Merits and Graces let me Conquer. And in the Holy Army of Thy Church let me keep, and her Heavenly Orders and Times observe; that Joyning with Her Prayers and Fasts, my Devotions may have a Better Spirit, and Greater Strength, and find More Favour with Thee, who hast made Her (as my Deare Mother, so) Thy Beloved Spouse; And lovest that Duty best, which is done with Obedience to Her Lawes, in Conformity to Thy Will, and*  
Corre-

*Correspondence to Thy Honour. Lord  
let me so fight together with Her on  
Earth, that I may Triumph with  
Thee and Her in Heaven ! Amen,  
Lord Jesu, Amen !*

## *Ember-Weeks Fast.*

MEDITAT. upon *Acts* 13.3.

*And when they had fasted and pray-  
ed, and laid hands upon them,  
they sent them away.*

**A** Fair Originall for the Churches Embers. These Deeds are Her Evidences. This Time Her Title. And these Ancient Dayes Pleas for Her Holy Weeks. Her Commands are but Transcripts of Their Apostolick Orders, and Her Practise a Copy of Their Warrants made and signed

M 5

by

by the Holy Ghost. And were it well weighed and considered, would be better obeyed, and not quarrell'd at. *Blessednesse* is the Best businesse in the World. *Care* of Souls the Greatest work of the Church. Nothing then of greater *Concernment* can be for the Children of God or Men, then to whom that high and holy *Care* is Committed, who are *Trusted* with our Salvation and Souls.

Who should be, God tells us. *Deut. 33. 8* *Breasts* that have *Urim* and *Thummim* upon them (Men of *Ability* and *Integrity*.) These are Gods Priests. *Heads* that take heed to *themselves and to Doctrine*. (Such should be Christs *Ministers*) That was writ in *Aaron's Pectorall*; and This was read in *S. Paul's Caveat*. In the Baptists Commendation, both; *He was a burning and a shining light*. None that had a *Ble-*

1 Tim. 3.  
16.

Joh. 5. 35.

*Blemish* in his Eye or Hand, or any else might be a *Priest* to God, though a *Son* of *Aaron*. And <sup>Lev. 21.</sup> that's not all, To be *Qualified*; <sup>17. & 27.</sup> <sup>Heb. 4. 5.</sup> He must be *called* too, as was *A-* <sup>Act. 13. 2.</sup> *ron*, or *separate* to the *Ministry*, as *Paul* and *Barnabas*. *Found*, or *made fit* by God, in *Ordinary* or *Extraordinary* Calling; and by the Church *Ordained*. *Consecrated* by *Holy* and *Appointed* Hands. All *Knowing* Men may not be; <sup>1 Tim. 5.</sup> then every *Intelligent* Person <sup>22.</sup> <sup>Tit. 1. 5.</sup> might be a *Minister*. All *Godly* Men must not; then there would be as many *Priests* as *Saints*. All of *Understanding* and *Integrity* cannot; then all of any *Perfection* could be in *Priesthood*. The Church is a *Body*; all *Members* <sup>1 Cor. 12.</sup> are not *Tongue* or *Eye*: An *Army*; <sup>14.</sup> <sup>Cant. 6.</sup> All in it are not *Commanders* and <sup>10.</sup> *Leaders*. A *Family*; Every one is <sup>Eph. 3. 15.</sup> <sup>1 Tim. 2.</sup> not a *Master* or *Steward*. No: <sup>15.</sup> As it was with the *Prophets* and their



their *Sons*, they did not goe out, till they had their *Mission* and *Commission* ; it was and must be with the Apostles and their Successors ; *Hands must be laid on*, before they move in the Ministry. As they must be men *Qualified*, they are to be duly Chosen & *Commissioned*. No man must dare to Assume an Holy *Office* in the Church without their and Her Orders. So it was in *Ours*, and will not be well till it shall be. The Churches *Rules* are good. *Testimonials* for Life, *Examinations* of Ability, before *Mission* into the Ministry.

And for this *Shee* requires the good *Prayers* of the *People*. And for their greater Efficacy Appoints *Fasts* with our *Prayers*: Christ gives Her His *Warrant*, *Pray to the Lord of the harvest*, that he will send labourers into his harvest. And is it ill to pray God

*Efficax est  
oratio præ-  
cedente je-  
junio.  
Cypr.  
Mat. 9. 38.*

to

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to *Direct* and *Proſper* the Work,  
 and *Bleſſe* both them that are *ſent*  
 and *ſend*? Or, is it *unſeaſonable*  
 to do it at the *Times* of their Sen-  
 ding? Or *unjuſtifiable* to Set and  
 Appoint ſuch Times? And if  
 Prayer then be good, is it worſe  
 for Fasting? or is it any Bar to  
 Gods Bleſſing to *Faſt* and *Pray*,  
 when we ſeek it? Or is this leſſe  
*Beſeeming* and *Pleaſing* God, be-  
 cauſe it is a Solemn Faſt? As S.  
*Paul* ſaid of the men of *Athens*  
 (though ours are no great Lear- Act. 17. 22  
 ned men who moſt Except at  
 theſe things) they are *too Super-  
 ſtitious*. They would not elſe  
 raiſe ſuch a Smoke of Obloquie  
 againſt theſe *Orders* of the  
 Church, and rake up ſo much  
*Scandall*, as if the Fire of Hell it  
 ſelf were to be found under Her  
*Embers*. In this too Superſtiti-  
 ous; and with that, *Profane* too.  
 O what ſad and fearfull *Profane-  
 neſſe*

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Mat. 9. 38.*

to

to *Direct* and *Prosper* the Work, and *Blesse* both them that are *sent* and *send*? Or, is it *unseasonable* to do it at the *Times* of their *Sending*? Or *unjustifiable* to *Set* and *Appoint* such *Times*? And if Prayer then be good, is it worse for Fasting? or is it any Bar to Gods Blessing to *Fast* and *Pray*, when we seek it? Or is this lesse *Beseeming* and *Pleasing* God, because it is a Solemn Fast? As S. Paul said of the men of *Athens* (though ours are no great Lear- Act. 17. 22 ned men who most Except at these things) they are *too Superstitious*. They would not else raise such a Smoke of Obloquie against these *Orders* of the Church, and rake up so much *Scandall*, as if the Fire of Hell it self were to be found under Her *Embers*. In this too Superstitious; and with that, *Profane* too. O what sad and fearfull *Profane- nesse*

2 Chron.  
13.8.  
1 Kings  
11.21. &  
28.

*ness* is brought upon the face of the Church by a fond and vaine Fear of such Superstition! *Aarons* Priests turned out, and *Feroboams* taken in. Gods Order *abolished*, and Confusion *admitted*. As if His *Calves* were our *Gods*. Basest Men serve for Priests. Priests of *Wood* for Gods of *Gold* to those who make *Interest* their *Heaven*, and *Gold* their *God*. The Churches *Elect* are the Times *Reprobates*; and Her *Castaways* the *Agges Chosen* ones. The Holy Army is *Routed*, no *Ranks* kept. Apostolick Order and Orders are both *Broke* and *Damn'd*. Ministers are unduly made by *others*, or of their *owne* making themselves. The *Land* so *spirited* and *Manner'd*, and strange to what it was, as if we were not the same *Nation*. And the *Church* so *Altered*, so *Confused* a *Chaos*, as though we were of another Religion.

gion. Both so far from being *Primitive* and *Apostolick*, for *Doctrine* or *Discipline*, in *Faith* or *Life*, that we stretch Charity it self to call us Christian. And if the Spirit of *Ataxie* find not a Power to cast it out, shall in time (if not thrown into Atheism) be turned Heathen.

O that our Usurpers would remember *Uzza's* Breach, for touching the *Tottering Ark*, when he was not a *Levite*! And *Uzzia's* Brand for *Offering Sacrifice*, when not a *Priest*! That the *Good Care* of the one did not shield his Body from *Death*; nor the *Crowne* of the other could keep a *Leprosie* from his *Forehead*! O that all their *Abettors* and *Receivers* would take *Christs Caveat* and *Character* of such; Beware of them (as *Wolves* to the *Flock*) though they shew in *sheeps clothing*. And listen to *S. Peters Prophecies* of such,

2 Sam. 6.8

2 Chron.

6.19.

Mat. 7.15.

2 Pet. 2.1.

such, and the Prophets *Marks* for these Pretended Men of Gods  
 Jer. 23. 22. *Privy Counsel*: The good Times and Men, they have made us, Declare whether they be of God, or have Another Spirit then the Holy one to lay Hands on, their Heads and Hearts to be His Ministers, and not Gods Apostles: O that all which fear God would lay this to Heart, and then not a few weeks, not *four* Times of the yeare, but many more, would put us to our *Ashes* and *Embers*.

### The Prayer.

O Lord Iesu Christ, who with Thy own Blood didst Purchase Thy selfe a Church, and by Thy  
 A&T. 20. 26 Eph. 5. 26. Word and Spirit sanctifie it to and for Thy self, and ordain a Settled and Sacred Ministry to Propagate & Preserve it in the World; & didst Thy selfe send Apostles and Appoint them

*them and their Successors to set apart  
 Chosen men and Able for Thy Ser-  
 vice, and the Salvation of souls to  
 the end of the world: Hear all Pray-  
 ers made by and in Thy Church, for  
 the making and ordaining of such  
 Holy and Necessary men: And let  
 me bear a part in all those Devoti-  
 ons which are offered to Thee for  
 that purpose, at such Holy Times.  
 Thy Blessing be on all such Holy  
 Hands and Heads. And from them,  
 on all our Hearts and Souls. **Save**  
**Thy Church for Their sake. Send**  
**and save them in it for Ours. Save** Isa. 62.  
**us all for Thy Names sake. By the** I. 7.  
**Merit and Vertue of Thy Blessed** Pl. 106. 23.  
**Name, Jesus, Amen!***

Holy



## *Holy Dayes-Eves and Fasts.*

MEDITAT. upon Mar. 15. 42.

*And when the Eve was come, because it was the Preparation, that is the day before the Sabbath, &c.*

**T**Hat Holy Feasts are God's Dues, is a Law Imprinted in Mans Breast, as well as Expressed in Gods Book, and so writ both in His Volume and Epitome. That there should be Preparative Times to those Feasts, hath as much of Reason in it as Religion. The Mind must be Taken off from Worldly Matters, before it be Buſied on Heavenly. The Heart cannot Attend both at once: And all is nothing which is done without

out the Heart. This is not obscure in the *Gentiles*, but cleare in the *Jewes*. For the *Sabbaths*, for the *Passeover*, for their High *Dayes* and *Feasts* they had their *Parasceves*, their *Dayes of Preparation*. And as we call our Great Feasts by their *Names* (*Passeover*, *Pentecost*) (not out of Jewish Principles or Inclinations, but upon wise and Christian grounds) To shew the *Things* to be ours, and our Religion (bating *Circumstance* and *Ceremony*) to be for *Substance* the same; Ours may have *Eves* as Theirs had *Preparations*. And, as the Church appoints, *Fasts* on those *Eves*. And I see not how They should be *ill*, if the Feasts themselves be *good*. And if none be so which are not by Divine *Precept*, *Mordecai* and *Esther* did ill to Command the Feast of *Purim*, and (which is horrid to say) Christ Himselfe

Joh. 19.  
14. & 31.

ut quod  
ipsi in fi-  
gura, nos  
celebremus  
in verita-  
te. Aug.

Est. 9. 29.

did

Joh. 10.  
22.

did not well to Observe that of the *Dedication*. The use therefore is *Justifiable* and *Commendable*, where there is such *Injunction*. Especially in Things which Concern Gods *Honour* and our Souls *Health*. And Consequently (besides the *Elisse* of Heaven) even our *Blessing* on Earth too, as it is here. For as to

Prov. 3.7.  
Eph. 5.16.

*Honour God with our substance*. makes it *flow*, so, with the *Treasure* of our Time, makes it *Come* upon us. Never so well Bestowed

Ro. 8.18.  
Rom. 2.7.

and *laid out to Advantage*, as for *Eternity* and *Blessedness*. When the Jewes went from *Home* to Gods *Sanctuary* and *Service*, He kept House for them. His Providence stood *Sentinell* at the *Doore*, whilest They were in His *Holy Camp*. Sacred *Worships* prosper *Common-wealths*, and *Holy Pieties* doe not *Impaire* but *preserve a Kingdome*. *Fa-*

*chim*

*chim*<sup>a</sup> and *Boaz*<sup>b</sup> were the *Pil-*<sup>a</sup> That is, *lars* of the Temple-gate. The *Strength* and *Stability* of *Jury*<sup>b</sup> He shall *Establiſh.* *was* to be seen in those Pillars, <sup>b</sup> In it is *Strength:* and got and gone to by that *Gate*. Did not *Atheisme* turne Religion out of doores, it would be better both for the *Church* and the *World*. And Gods *Service* would not be thought a *losse* of Time, <sup>Jer. 17. 24, 25.</sup> but a Good as well as Holy *Huf-* <sup>Iſa. 55, 2.</sup> *bandry*.

For the gteat *Feaſt* in Heaven all on Earth is but one *Eve*: A Short *Vigil* to an Eternall *Festi-* *vall*. And as the *Four Advents* are as an *Eve* to Christs *First Co-* <sup>I Tim. 1: 15.</sup> *ming* to be our Saviour; so all o- *ther Fetiivities* with that are but a *Preparation* to His *Second*, for our <sup>Heb. 9. 28.</sup> *Salvation*. They were as four <sup>Num. 10. 3</sup> *Trumpets* sounded before the *So-* *lemnities* of His Holy *Birth*. And *Theſe* as so many *Bells* ringing us into our Heavenly *Blessedneſſe*.  
In-

Indeed our Holy Feasts on Earth doe both *Promote* and *Type* our Joyes in Heaven. And as *Epicurus* his *Abstinences* got him a better *Gust* to his Belly-chear, The Churches Fasts give our Souls a Holier *Relish* and Happier *Digestion* for the Spirituall Meat. They that will not *Fight* against a *Holy-day*, should not *Quarrell* at an *Eve*. And when the Heat is over (if they do) will discover an *Ill* and *Erroneous* Spirit to have made and maintain'd the Quarrel to the prejudice and *losse* of much precious *Time*, if not Blood. And when we are to passe from earth, will find it no good *Preparation* to that High *Passover*.

Jude v. 19

The

## The Prayer.

*O Lord, who Allowest and En-  
joyneſt us to Feaſt and Faſt, both in  
a Civil and a Sacred way; what I  
may do by my own Appointment,  
what I muſt do by Thine, what I  
ſhould doe by Thy Churches order;  
let me not decline, but doe, not Op-  
poſe, but Obſerve. Thee I doe in  
Her and Them; My ſoul and ſelfe  
in Thee. For the more I ſerve Thee  
the more is my Bleſſing on Earth,  
and will be my Bleſſedneſſe in Hea-  
ven. Day and Night if I cannot  
with Anna in the Temple, becauſe  
of my buſineſſe and charge in my  
House and the World, yet Dayes  
and Eves let me keep; All that are  
Holy to Thee and in Thee: Since  
I am Redeemed to ſerve Thee all  
my Dayes, let me not deny Thee  
thoſe Holy Houres; Since Thou  
wilt give me Eternity, let me be-  
ſtow*

Luc. 2. 37.

Luc. 1. 75.

2 Tim. 1. 3 *stow my Time upon Thee. With a*  
Act. 26. 16 *good Conscience at all Times, with*  
Ps. 100. 2. *good Devotion on Holy Ones, daily*  
*and duly serving Thee; That when*  
*my last hour comes, I may by the*  
*Doer of Death Enter into Life Im-*  
*mortall and Eternal, where there is*  
Rev. 22. 5. *no Eve nor Night, but a Feast-day*  
*which lasts to all Eternity. So be it*  
*with me now, and to me then, I be-*  
*seech Thee, Lord Jesus, Amen.*

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THE  
HOLY VVEEK  
Before Easter.

*Meditations & Prayers,*  
UPON

1. *The Bloody Sweat*, for Monday.
2. *Judas Kisse*, for Tuesday.
3. *Caiphas Prophecy*, for Wednesday.
4. *Pilate's Sentence*, for Thursday.
5. *The Doleful Cry on the Cross*, for Friday.
6. *The holy Sepulchre*, for Saturday.

N

Adver-



## Advertisement touching the *Holy Week*.

**T**HE Devotions and Mortifications of all Lent were not little, but This Week became Exceeding Great<sup>a</sup>. It was held and kept as a Holy Time, but this as the Oracle in the Temple, (The Holy of Holies) was most Holy<sup>b</sup>. In it Devout Men not content to be Saints, strove to be Angels. So Carefull of their Souls as if they had no Bodies. So Mind full of Christ, as if He were their onely Meat, and they had no Life but His Death to think upon. A Duty to His Father was His Meat. Devotion to Him was theirs. His Crosse their Table, and the Passion<sup>c</sup> their Food. To which they had the better Appetite for what followed after (His Holy Resurrection and

Called  
the Great  
Week.

<sup>b</sup> Holy  
Week.

Joh. 4. 34.

<sup>c</sup> Passion  
Week.

Com

Communion) in His Easter and their Eucharist. The Church therefore spread all the Gospels before them which write the Passion, that so by their Eyes and Eares it might better come into their Souls. That it was Acted and Represented as a Play to their Senses, I read not of old, Their Devotion was too full and free to need such Artifices. The Springs of Teares did so naturally flow from their Hearts, they used not such Pumps for these Holy Waters. In Conformity to Ancient Church, Ours, Each Day this Week (as fit and holy Fare) sets before her Children Passion-Epistles and Gospels. Serving our souls out of both Testaments, as it were with Two Courses. And in Observance to both (I hope without offence to any) I take some pieces out of them, all which will make our Minds more Intent on the Crosse, and Perfect in the Passion. The Bloody Sweat

Com.

Mat. 26. *was His Crosse in Gethsemani, His*  
 38, 39. *Suffering out of Golgotha, His*  
*Pro-passion, His former Crucify-*  
*ing, that's First. For the Latter*  
*in Calvary Judas Kisse made the*  
*Way. Caiphaz Prophecy tells the*  
*Cause. Pilates Sentence gives the*  
*Law for it. And Christs Cry the*  
*Cloie to it. Now because the Sweat*  
*and the Kisse upbraided is onely in*  
*St. Luke, The Prophecy in St.*  
*John, The Sentence and Cry in St.*  
*Matthew, not of choice to cross the*  
*Gospel of the Day, but of purpose to*  
*pursue those Particulars of the Passi-*  
*on, I was Constrained to that Change.*  
*With more easie pardon I presume*  
*because (though not that Order) I*  
*observe the Aime and Act of the*  
*holy Church and Week both, in*  
*each of them the Meditation is of*  
*what it is, or belongs to the Passion.*  
*Touched at least, if not Handled in*  
*Every one.*

*God make all our hearts Toucht with*

*It. Though what is said of S. Francis, we have not his Wounds printed in our Bodies, S. Ignatius his Impression will do well in our Hearts. And with Magdalene, to let them Bleed in our Eyes. I pray my Pen may prove a Lancer for such Wounds, and that no Eye which fals on her works may come off without some answerable Bloodshed. The Two holy Lessons of the Crosse, whatever Pen or Tongue doth Teach, God grant us all to Learn, More to Hate our Sins, and Love our Saviour.*

---

*Munday before Easter.*

MEDITAT. upon Luke 22.44.

*And his sweat was as it were great drops of blood, falling downe to the ground.*

Joh. 18.18

**W**Hence is this, that in a *cold* Night, when others are *Crowding to the Fire*, my Lord is *sweating* in the open Air? What Sweat is this which flowes in such *abundance* from His Blessed *Body*, as if all the Parts in It were *Doores*, nay *Floodgates* to to pour it out, so that it runs and *trickles downe to the ground*? What *Die* is it which turns it *Bozra's colour, Blood-red*, and puts the *Body* all in *purple*, from which it flowes and falls as drops or *clods of Blood*? Whence it is not.

Isa. 63.1.

not, I can soon know, it runs  
 not in a course of *Nature*; Sea-  
 son, Measure, Colour, all are *Ex-*  
*traordinary* in it. It was not the  
 Issue of any *Distemper* in Christ;  
 He bare all our *infirmities* in the Mat. 18. 17  
*Kind*, but *Personall* ones (of His  
 own) He had none. Was it some  
*Conflict* with another Body, which  
 made His *Spirit* boile and burst  
 out in Blood, as hath been seen  
 on some lips, \* when fired with \* *Scander-*  
*Fierceneſſe* and *Eagernesse* to *beg.*  
*Fight* and *Battail*? Besides, that  
 all His *Limbs*, nay His *Pores*, are  
 Bloody Lips to speak His *Angui-*  
*ſhes*. Here are none but *Disci-*  
*ples*, *Friends*, and *Servants* about  
 Him. Did He like *Jacob* wrestle Gen. 32.  
 with some *Angel*, and as He bled 24.  
 Tears from his heart, shed *Blood* & Hos. 1. 24.  
*sweat*, & *Wept* both, as if His Body  
 had been turned all Eye for such  
 Weeping? No, All these Hea- Mat. 26.  
 venly *Legions* are at His Com- 53.  
 mand, Lu. 22. 43.

mand. And *One* comes at this  
 Mat. 4. 11. very Time to *Comfort* Him. Did  
 the *Devil* do Him this Distresse?  
 Enter *Combat* with Him again,  
 and fight Him in a fresh *Duel* of  
*Temptation*? No, that Field was  
 fought and past; and His and our  
 Ghostly Foe utterly Beaten and  
 Baffled in it.

Thy *Sin*, O Son of Man, cau-  
 sed this *Bloodshed*; Thy *Guilt*  
 this *Sweat*; That was the *Sword*  
 This the *Fire*, which made this  
 Blood and Sweat. *Adam* sinn'd  
 in a *Garden*, *Christ* there sweat  
 for it. His *Day-lust* made this  
*Night-sweat*. Mans *spirit* was dis-  
 stempered in *Eden*, Gods *Body*  
 therefore is thus bedewed in *Geth-*  
*semani*. That we might not Bur-  
 and Fry in *Hell*, He thus Sweat  
 and Bleeds on *Earth*. He Suffer  
 this Horrid *Agony* for a Time  
 that we should not endure a Hel-  
 lish and worse *Extremity* for ever

L. 11. 22. 44.

So He was Gods *Holocaust*, that we might not be the Devils *Burnt offering*. Besides *Gethsemani's* Pains, *Golgotha's* were upon Him. Those *Floods* of Blood foreseen, made these *Drops* trickle. The *Passion* then to be *Acted* on His *Body*, was now *Imprinted* in His *Mind*. Yea, what would then be upon Him, *Mind* and *Body*. The *Guilt* of Sin. The *Rage* of Hell. The *Wrath* of Heaven. The *Wretchednesse* of Man. Ingrateful Man, for whose sake all this was Suffered to Save him from that *Wrath* and *Hell*. Heaven, Earth, and Hell, all in *Union* to Afflict One (though God and Man) must needs make a Heavy *Conflict*, a *Bloody Agony*.

A Bloody, but a *Blessed* one. For my *Caution*; Did He thus Sweat for anothers *Guilt*, and shall I not Bleed for my own? If instead of the *paines* of Repen-

So

N 5

tance,



{ Rom. 1. tance, I take *pleasure* in Sin, wi  
 { 32. not this cost me my Life, m  
 { Luke 13. 15. Souls Blood? Yes, but for m  
 { 2 Pet. 2. Comfort; If I be *Contrite*, and b  
 { 13. that put into a great *Agony* of Sp  
 Ps. 51. 8, rit, I may come out, and mu  
 17. & 147. hope I may, by the *Vertue*, an  
 2. under the *Conduct* of this Agon  
 Isa. 57. 15, of Christ. And be not (for H  
 16. fake) a Cruell *Judge*, but *Com*  
*passionate* Brother and Friend, t  
 any Soul Christian, in the Hor  
 rour and Sweat of an *Agony*.  
 And be *Constant* for Christ, t  
 the last drop of Sweat and Blood  
 Rev. 2. 10. be it in a *Naturall*, or by a *violence*  
 A&T. 20. 24 Death. A *Drop* of His is mor  
 Etiam si m? then a *Sea* of Thine, shed all tho  
 millies re- hast for Him. Though *life* with  
 pendero, fall to the ground, and every dro  
 quid sum were a *Severall* life.  
 ego ad De-  
 um? Bern.

## The Prayer.

*O Lord, whose Sweat did drop*  
*as Blood to the ground, to Sancti-* Gen. 6. 11.  
*fie what I had Defiled, and Satis-*  
*fie for what I should have Suffer-*  
*ed, and didst at Thy Passion for*  
*my Sin and Sake, not Drop, but*  
*Pour out Thy Blood: I beseech* Heb. 9. 14.  
*Thee by the Bath of Thy Blood,*  
*Heale all sinners and Guilty Souls,*  
*and by the Balme which dropt* Rev. 2. 7.  
*from Thee (the Tree of Life) Cure*  
*and Comfort all Sad and Woun-* Heb. 12.  
*ded spirits. And mine, which is or* <sup>24.</sup> Heb. 2. 17.  
*should be wounded for my Sins. O*  
*Thou mercifull High Priest, more*  
*Holy and Happy then Aaron or*  
*Melchisedech, let Thy Bloody* Heb. 7. 26,  
*Sweat, as a Precious Oyntment on* <sup>27.</sup>  
*Thee our Head, descend to the ve-* Ps. 133. 2.  
*ry skirts of thy clothing (all that*  
*call on Thy Name) Especially those*  
*Feet of Thine which lie as low as*  
*Hell!*

Hell in their Sins or Thoughts;  
 That if they see the Flashes they  
 may not suffer the Flames of Hell.  
 And when their and my last houre  
 shall come, and Death drop the cold  
 Dew upon my Cheek, O let Thy  
 Bloody one then fall by the hand of  
 the Holy Ghost, from my Brow and  
 Face to my Breast and Heart. Lord  
 wash me in It and Thy Blood; Head,  
 Hands, and Feet: Other Ceremony  
 I ask not, This Extreme Unction  
 I beg: Give it me Thou Blessed  
 Physician of my Soul, Dear Jesus!  
 Amen.

Joh. 13. 9.

Zach. 13. 1

Luc. 2. 19,

30. ~~pass~~

Tuesday

*Tuesday before Easter.*

MEDITAT. upon *Luc. 22. 48.*

*Judas, betrayest thou the son of man  
with a kisse?*

**C**Hrist was *A Son of Man*, be-  
cause God cannot *Die*, and  
He must that will *save us*; so He Heb. 2. 14.  
was a Son of Man for His *Passion*.  
And God as (naturally) He hath  
no *Blood*, so no *Bowels* neither,  
and therefore by the Sensible  
*Experience* of *Flesh and Blood*,  
knowes not what it is to be Tem- Heb. 2. 18.  
*pted* and to *Suffer*, and so Christ  
was a Son of Man for our *Com-*  
*passion*. *The son of Man* He was;  
because never man came so into  
the World. By the *Conception of*  
*the Holy Ghost*, Through the  
*Womb* of a *Virgin*. And never Luc. 1. 34.  
such a man was in the World, be- 35.  
cause

- Isa. 9. 6. He was *True God* as well as *Man*. Yet (though so Pure, so Good, so Godly, God-man) He is *Betrayed*. The best *Prince* and *Person* on Earth is not priviledg'd from *Treasures*. David the Father, and
- Act. 13. 22. His Son (*The man after Gods own*  
Joh. 1. 18. *heart*, and from *Gods own Bosom*) both have their *Traitours*. But who was *Christs*? A *Profess'd* *Foe*, a *Pharisee*? No, A *Disciple*, a *Domestick*, In High and Holy *Office*. One of the *Twelve* *Patriarchs* of His (*Elect out of Man-kind to Propagate and Govern* the whole *Christian World*) He an *Apostle*, and His *Treasurer* of the *Twelve*. He was the *Brute*
- Joh 12. 4, 6. to this Holy *Cesar*, οὐδὲν τέκνον, *Judas*, *betrayest thou*? What moved Him to this *Horrid Act*? *Malice*? He quits himself of that; No, 't was *Money*. *Millions* sure? No, poor *Thirty pence*. *Money*, the old *Make-bate* of Men, and
- Mar. 27. 3. Mo-
- 1 Tim. 6. 10

Man.  
Good,  
etray-  
Person  
from  
r, and  
ls own  
osom)  
But  
fess'd  
Disci-  
d Ho-  
ve Pa-  
Man-  
verne  
d) He  
rer of  
Brute  
, Fu-  
mo-  
Act?  
that;  
sure?  
oney,  
, and  
Mo-

Mother of all their Mischiefs.  
*Avarice* (which turns Man De-  
 vil) makes him go with *Tempta-*  
*tion* to them, before they bring Luc. 22. 4.  
 it to him, who were full of Hel-  
 lish *rage* against his Lord. *The* Psal. 1. 2.  
*Devil entred into him*, & so he be-  
 comes both *tempted* and *Tempter*. Joh. 13. 2.  
 He tempts *Temptation*. Lord  
 deliver us from this Devil of  
 Devils! The *Root* and Parent of  
 all ill. *Avarice*! It will Betray  
 our Soul, our very Saviour. But  
 how? The Bargaine is as basely  
*seal'd as made. With a Kisse.* The  
 humble *Sign of Allegiance*? The Psal. 2. 12.  
 Holy *Seal of Love*? Is this the 1 Pet. 5. 14  
*Mark of Treason*? With a *Kisse*,  
 and *Haile Master* in his Mouth,  
 doth he give them *Livery* and  
*seisin* of His Lord? No news for  
 Kisses to be as the *Instruments*  
 and *Conveyances* of *Wantonnesse*,  
 so the *Trainees* of all *Wickednesse*.  
*Absalon Kisseth Israel into Rebel-* 2 Sam. 15. 8.  
*lion,*

2 Sam. 20. 9. *lion. Joabs Murder* is covered with a Kisse. It is the *Box* of the Poison, the *Sheath* of the Poniard. But never such a Treason, never such a Kisse as that of *Judas*, because never so *Great* a Person as *Christ*, so *Good* a Lord as His Master! so *Fond*, so *Mad* a Contract, as for a little Money to sell what is better then the whole World (a *Soul*) and what is greater then all the Souls of the world (a *Saviour*.)

Mat. 16.  
26.

Mat. 27. 3. What is the *Issue* of this? He doth *Repent*, *Confesse*, *Restore*. He that goes not so farre in Holy *Penances*, doth not Reach *Judas*: But he *Despaires*, and Dies *unreform'd* and *Desperate*. He that goes no further, doth not overtake him. In that he did *undo* and out-doe himselfe. Not onely *Betray* but *Murder* his *Saviour*. And in this out-strip the *Jewes*, mischieving not the *Manhoo*d.

hood, but *Godhead* of Christ. To the losse of his own, and all the Souls of the World in Him. For without a Saviour no Salvation. And if any Sinne be *Superiour* to His Saving *Power*, He is not God, He is no Saviour. So ended He. So end not Thou. Thou *Christian* (A Disciple of Christ) be not a *Judas* to thy Lord. Betray not His Trust, in *Doctrine*. <sup>1 Tim. 1.</sup> His Authority, in *Discipline*. Sell <sup>11.</sup> not Souls for Gaine, His Mem- <sup>2 Pet. 2. 2.</sup> bers for Money. Do not Sell nor Buy His Patrimony for Pence. Barter not thy Interests in Him for what is offered. If such a Jew be never such a *Judas*.

The



## The Prayer.

O Lord, who hast given me to see an Age wherein is so much Treachery to Thy Holy Truth, Authority, Honour, Laws, Servants, Service, Church, Christian Lives and Souls, that not to be some wayes an Iscariot, is to seem an Ideot. Preserve my heart from a faithlesse Spirit. Whatever my Trust, whoever my Lord is (so not Crosse to Thee and against Thee) let me be True to Him and It; As it stands with the will of my Great Lord, and Thy great Trust: If not, let me not so run from a petty Treachery, as to fall into the greatest Treason. As I dread Thy Traitours End, let me abhorre his Sin, and feare his False heart, as I quake at his Bowels. Let neither Joabs Bloody Kisse, nor Judas's, come from my lips. In the  
Black

Black Band against my Sovereign  
and saviour (my Lord and Friend)  
let me be neither Chief nor One,  
Captain nor Follower. True let me  
be in all things to my God and my  
Lord, and to my Friend (in right)  
that I may have the love and praise  
of both. And that a false heart be  
not in me, keep Covetousnesse out I  
beseech Thee, which for Thirty  
pence will betray Soul and Savi-  
our. Keep it from me, and me from  
it, Lord Jesus. Amen.

Wed-

*Wednesday before Easter.*MEDITAT. upon *John II. 50.**It is expedient for us, that one should die for the people, and not the whole nation perish.*

**T**His is *Caiph* his *Prophecy*,  
 and our *Wonder*. Both for the  
*Mouth* and the *Matter*. He thinks  
*Mischief*, but speaks *Mercy*. His  
*Spirit* is not below a *Devils* for  
 rage at *Christ*. His *Tongue* is a-  
 bove an *Angels* for *Excellency*.  
 His *Heart* conceives a *Murder*, the  
 blackest that ever *Heavens* saw.  
 His *Mouth* brings forth *Oracle* the  
 Happiest that *Earth* ever heard.  
 So Good and Great is the *Provi-*  
*dence* of *God*! All *Hands* are  
 made to doe His *Work*. All  
*Tongues* to speak His *Mind*. To  
 Punish *Israel* *Nebuchadnezzar* is  
 His

His *Sheriff*. To Proclaime The Redemption of *Israel*, *Caiphas* is His *Herauld*. One is Gods *Sword*, The other His *Trumpet*. Neither minds what he does or speaks ; But He, the Destruction of Gods People, to advance his own Dominion ; And This, the Death of Christ, to Satisfie His *Indignation*. Thus whilest they doe their owne Bloody Wills, they serve Gods Holy One. And whilest they follow their owne Cursed *Ends*, pursue His Blessed *Interests*. And when they neither know nor think of God, promote His Glory.

A.C. 4. 28.

A *Comfort* to us to think, that if God will have a *Business* done (be it of Justice or Mercy, to a Person or Nation) He can presse the Hands and Tongues of all (even His Enemies) to do Him and us any Service. If an *Embassage* to be Delivered, an *Expedition* to be

be made, he never wants a *Tongue*  
 or *Hand*. But what's the *matter*  
*Caiphaz* speaks ? An *Expedient*  
 the greatest that ever was, for  
 Saving the World ; and the  
 strangest, that Death should  
 bring Salvation ; so he Prophe-  
 cies ; *It is expedient that one should*  
*die*. But who ? A *guilty* one Suf-  
 fers for himself. A *guiltless* one  
 should not Suffer for the *Guilty*.  
 Die one must, that's sure. All  
 Gen. 2. 17. sinned in *one*, therefore *All* of  
*One* must die. But must the *Kind*  
 of Man suffer for the Particular  
 Sin of One ? Yes, unless One  
 can be found who *will* and *may*  
 Suffer for all the Kind. Who  
*will*; for by *Consent* he may, who  
 by *Constraint* should not, if Inno-  
 cent ; *Who can* ; None there-  
 fore of the *Guilty* Kind. They  
 are to die on their owne *score*.  
 Their Death will be no Dis-  
 charge to Others. How then  
 shall

shall One be Not guilty, and Die? There's the *Mysterie*, He shall die as a *Surety*, not as a *Principall*. For all *Guilt Imputed*, for none *Contracted*. Here's the *Mercy*; There was no man fit for this on Earth, therefore It doth fetch one from Heaven. The *First Man*, *The Malefactor was from* <sup>1 Cor. 15. 47.</sup> *Earth (Adam)* The *second Man*, The *Mediator is The Lord from Heaven (Christ.)* So the *Business* is *Blessedly Reconciled*. One that <sup>Pf. 85. 10.</sup> Dies, Saves; and one not Guilty Dies; and one (Himself Innocent) is made (for others) Guilty. A great matter it was to find such a Man, and mighty it must be for which He is found. So it was, *That the whole nation should not perish*. That's poore, the whole *World* else should. What Die? That's Pity: *Be Damned*. Once and *Ever Perish*. *Body and Soul*; (both which *Sinned*) both must Die.

- Die. Man in both ; every Body  
and Soul . Better *One* die then  
*All*, then *Unity*. Especially if All  
shall live by the death of that
- 2 Cor. 15. One. And He doe not for Ever,  
22. but for a Time die. To finde this  
Man, this *Means* of Saving, is a
- 1 Cor. 1. *Wisdom* which the Heads of  
24. Men and Angels United and Met  
1 Pet. 1. at Counsel, could never so much  
12. as *Imagine*. It was Gods *Expe-*  
*dient*, His *Love*, call'd the  
Council, Love above all *Ex-*  
Joh. 3. 16. *ample*. *Justice* pleads, All de-  
serve to die. *Mercy* moves some  
*Meanes* for them to live. *Wis-*  
*dome* finds the way for *One* to die  
for *All*. And Love of Christ be-  
Eph. 3. 19. yond all *Extension*, goes it, and is  
That One.

### The Prayer.

*How shall I sufficiently praise my God, or Love and Serve my Lord, who when I deserved to Perish Eternally, did Save me; and for that End, Suffered and Sent His Son to die, who came to doe and suffer That for which He was sent? Give me, Dear Lord (that gavest me Thy Blood) Thy Spirit, some of that High and Holy Spirit of Love. Infuse into my Redeemed Soul, that I* Eph. 3. 19. *may comprehend with all Saints what is Thine, and Exceed Angels with mine. And as They, let me serve Thee. Not Thy Providence, as the most wicked men and Devils do, and must; but Thy Holy Pleasure, as Thy best Servants doe, and should. Give me not Nebuchadnezzars, but Davids Hand for Thy Service. Not a Caiphaz, but Peters Mouth for Thy Glory. Not a*  
O Jehu's



2 Chron.

.25.2.

Job 1.8.

Jehu's Heart, but a Job's for Thy Holy Interests. Since one way must, let me serve Thee the Best. And if not better, O let me not pin and put my Ill Aets and Wills on Thy Heavenly Purposes and Decrees, lest whilst I seek to Diminish my Guilt, I Double it. Once making myself to offend, and again, because I make Thee; yea, more and worse then Twice offending, because I so make Thee Principall, and myself but Accessary. Lord let me not Love myselfe, Excuse myselfe, Serve myselfe so of Thee, but love and serve Thee uprightly and eternally, for Thy Inestimable and Infinite love in Iesus Christ our Lord, Amen.

Thursday

## Thursday before Easter.

MEDITAT. upon Mat. 27. 24.

*I am innocent of the blood of this just person, see ye to it.*

THAT Christ should be Cleare of all, both *Crime* and *Fault*, was Necessary; else He would not be, but need a Saviour. He was so, *Nicodemus* sitting on the *Joh. 7. 51.* Bench, and *Pilate* at the Bar. A Jewish Justice and *Cesar's* Judge is His Witnesse. *Why what evil* Mat. 27. *hath he done* (that is *Capitall* and <sup>23.</sup> worthy a *Crosse*?) *Nothing wor-* Lu. 23. 15. *thy of death is done by Him.* And *Herod* doth witnesse the same with the Judge. No cause to Condemn Him. *I find in him no cause at all.* The Jewish *Fury* have Lu. 3. 21. the *Malice* to *Accuse* Him, but Joh. 12. 4. the *Heathenish Judge* hath not

- the *Conscience* to *Condemn* Him. Not onely by the *warning* of His Wife, who sent her *Dream* from her *Bed* to his *Bar*, but upon *persuall* of the *Evidences* against Christ, in all which he read no Guilt, but great *Rage* against Him. And plainly saw and said, it was no Ill of His, but their *Envy* that *Delivered* Him. Envy and Malice, they were the *Evidences* which the *Great Accuser* in them produced to gain His Blood and Their Souls ; Of Guilt, in Him there was none, of this in Them there were all *Evidences*. And after *Proclamation* of Christs *Innocency Thrice* made, An *Appeal* to their *Breasts* (but to no purpose) , A *Tender* of *Release* (but not *Received*) , When he saw nothing but His Blood would serve, to satisfie their *Importunity* and His *Popularity*, and a *Dread* of *Cesar* more then God ; With
- Mat. 27. 19.  
Lu. 23. 23.  
Mat. 27. 18.  
Rev. 12. 10.  
Joh. 19. 39  
Joh. 19. 13
- Cruci

Crucifying of *Conscience*, and Contradicting in his *Sentence*, he gives up the *Lamb of God* to their <sup>Mat. 27.</sup> Bloody Hands, to be *Scourged* <sup>26.</sup> and *Crucified*. But Enters first His *Protestation*, that the Blame and Blood should be Theirs, He was *Innocent*. And Signs this with <sup>Mat. 27.</sup> the *Ceremony*, and Seales it with <sup>24.</sup> an *Imprecation*, and washing his Hands in Water as clear of that Blood, bidding them *Looke to it*.

But if Christ be a *just* Person, is he that *Condemnes* Him *innocent*? If His Hands give away the Blood of the *Guiltlesse*, can a Sea, will a *Bason* of Water cleare Him? No; nor Judge, nor Jury, neither of them were cleare. The Guilt (as wished) was upon their *Heads*, and sticks to this day <sup>Mat. 27.</sup> on their Children. Not a *speck* <sup>25.</sup> (as some say) in some part of their *Bodies*, but *all* upon their

*Heads*, as appears in the Body of the Nation. The most Loathed and Confounded People that ever was on Gods earth (now for sixteen hundred years) from that to this, nay or before that day. And it clave as fast to *Pilates* hands; who by the just Judgement of God fell first from *Cæsar's* favour, thence into *Exile*, and there on his Sword; Christs unrighteous Judge, and his own most miserable Executioner.

God keep all Concern'd from *Pilates* Blood and Conscience, The Judge of *Rome* and *Fury* at *Ierusalem*. As the Judges Skin, His Blood should terrifie the unrighteous from such Verdicts and Sentences. A fit Sign to be hung up and seen in an Age full of *Pilates*, *Jews* and *Judasses*. His *Sword* should be a Shield from all such Judgements. Learn justice by His Bloody Body, and Damned Ghost  
an

to te ju-  
tiam mo-  
ati, &c.

and Despise not Godlinesse. If Conscience cry Innocent, for *Applause* or *Feare*, pronounce not *Guilty*. That doth not *Abrogate* or *Extenuate*, but *Aggravate* the *Guilt*, the *Plea* of the *Time*, to think well, though we do otherwise, To have *Principles* for *Right*, but *Practises* with the *Time*, is a poor one on which to put the great *Case* of *Salvation* and *Cause* of *Eternity*. It is to say, We do ill against *Light*, the *Check*, the *Cry* of *Conscience*; That is, we have *none*, or no better than *Pilates*. And if not so good, a worse.

And God give us all *Prudence* and *Providence*. Every *Iudgement* proves not a *Guilt*. A *Massacre* is not Evidence enough for a *Malefactor*. No, To shew there is a *Bar to come*, Such *Dooms* and *Acts* are suffered by God, and passed at *Mens Tribunals*. The

*Pilate-Judge* must stand at the *Bar*, and the *Iewish Iury* hold up their *Bloody Hands*, when the *Butcher'd Innocents* shall sit on the *Bench*, and *He* be their *Judge*, whom they *Condemned* and *Ex-*  
*ecuted*. *Be patient therefore brethren to the coming of the Lord*, behold he stands at the door, that fell  
*Jam. 5. 7, 9.* at the barre. Who when he suffered threatned not, and Cursed not when He was *Condemned*.  
*1 Pet. 2. 23*

### The Prayer.

O Lord, who wast at once pronounced Innocent and Condemned to the Crosse, by Thy Appointment so suffering and ordering it that we might be Acquitted at the Great day of Iudgement; I Adore Thy Providence, and Implore Thy Grace, That I may be a Iust Iudge at the bar within me, and not clear Guilt, and let Goodnesse goe to the Swora  
 (Christ)

(Christ instead of the Flesh to be Crucified.) And without, let me Grieve to see an Innocent Sheep doom'd and sent to the Shambles, but not wonder, since it was so with Thee, The Lamb of God. Make me fearfull to have a Hand in such guilt of Blood, and carefull to have no Finger in their hand, who to satisfy their own or others lusts, forbear not to Condemn and Crucifie a Saint, and in him, Thee, their Saviour. Act. 9. 5. Especially against the light of Reason and Conscience, let Pilats Barre be a Pulpit, and his Breast a Sermon to preach better to me; and his Blood and Sword fright me, from all such Hypocise and Villany. Let me make use of his Reluctancy, to see mine a sign not of Grace but Guilt, if it check, but do not cure my iniquity. From Pilats Blood and Judas Bowels deliver me, Deare Lord. Jesus! Amen.



## Good-Friday, or Pas- sion Day.

MEDITAT. upon *Mat.* 27.46.

*My God, my God, why hast thou for-  
saken me?*

**T**He most bitter Pang of a  
most painfull Passion. The  
last Cry before *Dissolution*. A Cry  
 Mar. 27. which makes Heaven Tremble.  
 50. Earth Shake, The Sun dark at  
 Noon-day. Angels Amazed, De-  
 vils Affrighted, Men Astonished.  
 The *Grave* give up her Dead. The  
 Temple teare her Vail. Rocks to  
 rend, & all Hearts (unless harder.)  
 Lu. 23.48. Whose is it, what will it, whence  
 comes, whither tends this woful  
 Cry? It is the Cry of one as a  
 Man of Forlorne hope hanging  
 betwixt Heaven and Earth, as a  
 Spectacle

as- Spectacle to Men and Angels, at once Despised and Deserted by both. *Is it thy voice, O son of David?* Yes, even Thine, O Christ Mar. 15. 39. the Son of God!

7.46. But if His, how is He, how can He be *forsaken*? Can God desert His Son Himself? Though Man did Tear His Soul from the Body, did God Take away His *Eternall Spirit* from the Soul? Heb. 9. 14. The Was the Divine Majesty in Him Deposed, The Humane Nature Dispossessed of that which was Divine? No, it was not, because it could not be in Christ. He was ever Gods Son, He was ever Himself, God. And since He did Assume Manhood, His Godhead was never severed from it, nor It whence from His Godhead. The Hypocritical Union. God as since *once*, was ever with Man, and Mat. 1. 23. changing the Godhead with God. The Desertion then was a Suspension of Spectacle.

Com-

Comforts, not a Separation of  
 Natures. God did withdraw the  
 Influences and Assistances of Di-  
 vine Power in His Passion, not  
 Depart from His Person. An Ex-  
 Phil 2. 8. *inanition* there was, not an Ex-  
*tinction*. Man was left by God  
 not bereft of the Godhead. It  
 was at present laid by, it was ne-  
 ver lost. Nor was He further for-  
 saken. But why so farre, Thou  
 Dear One of God? A Guilty  
 Earth, & Angry Heaven, & Buis-  
 Hel, brought this Woe to Thee &  
 Cry from Thee. That I should not  
 be forsaken utterly, Thou didst  
 Suffer this Extremity. Thus Deser-  
 ted for a Time, that I should not  
 be Damned to Eternity. That  
 might not Roare in Hell, Thou  
 didst Cry on the Crosse. The cha-  
 Isa. 53. 56. *stisement of our peace was upon*  
*Thee. The Lord laid on thee the in-*  
*quity of us all. And now the full*  
*load of a World of Sins and Sin*

ners was laid on Thy Soul, and  
this caus'd the Cry. That which  
made Thy Sweat in the Garden,  
makes Thy Cry on the Crosse.  
There the Crosse was in Thy  
spirit. Here Thy Body is on the  
Crosse, and the Soul in the Bo-  
dy, One was at *Gethsemani*, Both  
are Crucified at *Golgotha*. The  
soul is made a sacrifice for sin. The  
Body Exposed to the Rage of  
Earth and Hell, for Sacrifice. This  
broken, That bruised, nay so Torne  
and Mangled in pieces with Pains,  
that her Wounds so much ex-  
ceed the Body's, as Gods Wrath  
is above Mans, and all our Sins  
more then their *Thorns* and *Nails*.  
The Blood cryes them to be in-  
sufferably Great. Thy Cry speaks  
them to be unspeakable Suffer-  
ings. And yet not the proper  
pains of Hell. It is *Simplicity* and  
*Blasphemy* both, to make God in  
Hell, or Hell in God. *Hellish* they  
were,

Isa. 53. 10.

were, that is, most *Extreme*. And Hellish they were, that is, Sufficient *Expiations* to Save us from Hell; but *Hells* they were not. Nor for *Time*; because *Temporall* and short; Nor for *Height*, because nor *Worm* can Bite the *Breast* of God, nor *Fire* Burn His *Body*. Such are not *Infernall* and *Eternall* Paines. The God of Heaven did not, could not suffer the Pains of Hell. And as in greatest *Extremity* and Discomfort He calls God His (*My God, my God*) words of *Hope*, which shew God to be His *Father*, and Him to Believe in God as His Son; So He was *in* it, as Before it, God as well as Man. And as both,

Mar. 9. 43. }  
 Luc. } 32. }  
 1. } 35. } The Son of God.

This was Thy Cry to God! What is this Cry to me, O Christ? Shall it not Cry me to *Contrition* for my Sins, which caused Thy Sufferings? Shall it not

Zach. 12. }  
 10. }

And suffi-  
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not Cry me to *Consolation*, in my *Spiritual Distresses and Desertions?* Heb. 12. 3.  
 for all Complaints and *Conflicts*  
 of Soul (though I be but a *broken Reed*, a *smoking Flax*) in the very  
 Extremity of my Bitterest Agonies (if I be *Contrite*) Thou *maist*  
 be, Thou *art* my God. Shall it  
 not Cry me to *Compassion*, if I see Heb. 2. 18.  
 any Crucified Soul or Body, and  
 heare them for their paines on  
 the Crosse so to *Groan* or *Cry*?  
 Shall it not Cry me to *couragious*  
*Resolution*, To *doe*, to *suffer* any A. 9. 21. 13.  
 thing for Thy Sake, and (as  
*Peter* said at first, and did at last)  
*Never Deny Thee* and Thy Truth  
 and Cause (though all else doe)  
 whatsoever I suffer? Shall it not  
 Cry me to *Congratulation* to God  
 who suffered it in His Son, To  
 the Son, who suffered it Himself,  
 with a *voice of Praise*, and *cry of*  
*Thanksgiwing*? Shall it not Cry  
 me to a *Heavenly Confusion*, To  
 an

*Amor meus  
crucifixus  
est.*

an *Exinanition* and Emptying of my Heart of all *Affections* save what will serve me to Embrace and Bewail my *crucified* Love; my crying Lord? Shall it not cry me to *Devotion*, This day, that hour of the day, and (as I can) that minute of the Hour, to commemorate this Cry with *Com-punction*, to bleed my Heart in my Breast for Him that Bled on the *Crosse*? To shed *Teares* for His *Wounds*, *Sighs* for His *Cries*, and shew *Affection* for His *Paines*? Fasting and Praying, and Repenting for my *Sins*? And if I neglect this Cry, or the Cause (my Sin) and frolick it, and *Few-like* feast my self This Day (this very Day) doth it not cry me to *Con-sternation*? When *Surety* Cries; shall not *Principall* Complaine? And what shall Redem my Soul from Sin and Hell, if He be not my *Surety*? And is that the way

Heb. 7. 22.

to have Him mine, to *Affront* His *Church* and *Himselfe* by these *Neglects* of His *Passion*, and *Contempts* of Her *Power*? O Christ Cry from Heaven, and Rend their Hearts with Horrour for disregarding Thee so much, who are not more Holily and Humbly moved at Thy *Crosse* and Cry.

### The Prayer.

By Thy blessed Breath on the *Crosse* at Thy last Gaspe, by the bitter Cry uttered with that last Breath; Heal me O Lord of all my *Infirmities*, and Quicken me in all my *Distresses* and *Agonies* of my *Soul* or *Body*, in *Life* or *Death*: Be thou ever my God & Father O Lord my God. And be thou ever my God & Saviour, O Lord Christ. And let me ever be Thy true Child and Servant, on or of the *Cross* (living & dying) let me be Thine for ever: Sin let me

Ro. 14. 8.



me hate as the Devil, and fear Guilt  
 as Hell; Bewail and Abhor myself  
 for it: And in Thy Hearts-blood  
 and the Breath of Thy Mouth, seal  
 it to be black above both. But let  
 not Despaire in any Ill make me  
 Quit all Interest in Thy Goodnesse  
 which will turn my Heart Hell, and  
 my Spirit Devil. Thy Cry, let me  
 ever hear with my Ears, and let it  
 to my Heart; And when my Guilt  
 cry loudest against me, let me see  
 and believe Thy Blood above thee  
 Cry, and Thy Cry above all Clamour  
 of Guilt of Mans, yea even  
 Thy owne Blood. Thy Unspeakable  
 Love and Insufferable Torments to  
 save my sinfull Soul, let me ever  
 have and hold in Mind and Heart.  
 Melt my Soul, O Jesu, with the  
 Fire of Thy Love; and by Thy  
 Holy Spirit blow up the poor Spark  
 of Devotion in me, that it may  
 break out into a Flame of Praise  
 from a holy Fewel and Fire of Zeal

Heb. 12.

24.

A&amp;S 2.

36, 37.

Zea

Zeal for Thee, who didst take with  
 my Sins, my Grievs on Thee, and  
 for them didst cry out thus bitterly!  
 For Thy sake, O Dear Saviour, let  
 me have a Tender eare and heart to  
 all such Cryes and Cryers on the  
 Crosse; especially from the Broken Pro. 18. 14  
 Bleeding hearts of wounded Spirits.  
 Them that so Cry, Hear Thou, O  
 Christ, and Heale! yea all, both Ps. 147. 3.  
 Sorrowfull and Sinfull Souls!  
 And by that Pure and Powerfull  
 Spirit of Thine, which out of a  
 Chaos made the World, out of their Gen. 1. 2.  
 Confused heaps of woes and sins  
 Raise up their Comfort in Thy Isa. 57. } 18.  
 Pardon, and create in them Thy 19.  
 Peace. For Suffering Thy Crosse let  
 me cry as Thou didst in the Garden,  
 Not my will, but Thy will be Lu. 22. 42.  
 done. In all my sufferings for Thee  
 make me Remember what Thou  
 didst Cry on the Crosse. Eloi, Eloi,  
 Lamasebacthani, My God, my  
 God, why hast Thou forsaken  
 me?

me? Let me never forsake Thee  
 that Thou maiest never forsake me  
 Though Thou dost forsake me, let  
 2 Chron. 15.2. me cry My God, my God! my Interests  
 Heb. 13.5. in Thee let me never forsake  
 O Christ! Amen.

## *Easter-Even, or Saturday Fast.*

MEDITAT. upon Mat. 27.60.

*And laid it in his owne new  
 tomb, &c.*

Joseph of Arimathea was a Ruler  
 of the Jewes, yet a Disciple  
 of Christ. But a Night-one, for  
 fear of his fellow-Rulers. For by  
 a Law (which their Malice made  
 against Christ) all was one, To be  
 Excommunicate, and to own Him

Lu. 23. 50.  
 Mat. 27.  
 57.  
 Joh. 19.  
 48.  
 Joh. 9. 22.

His *Vote* was not for Christs Lu.23.51.  
 Death, but against it. He knew  
 Him an *Innocent* Man, and be-  
 lieved Him the *Messiah*. He had  
 no *Heart* for that Bloody Deed,  
 nor *Finger* in it. He Consents not  
 to the black *Doom* or Fact. But  
 when he saw it was done, and  
 Christ dead, Continuing the Du-  
 ty to the *Deceased* which he had  
 to his *Living* Lord, and Quitting Mar.15.43  
 all fear, when there was cause for  
 most, He goes to the Judge and  
 begs the *Body* with boldnesse.  
 And having his Boon, doth all  
 Honour to the Body. *Wraps it up* Mar.27.59.  
*in clean linnen* (fit for so white a  
 Corps, but not so pure) and puts  
 it into his own Grave (not good  
 enough at all for his Lord, but in  
 many things suiting to a Saviour)  
*Hewn out of a rock*. For *the Stone cut*  
*out of the Mountaine*. Not Ashes  
 committed to Ashes, but a Rock  
 to a Rock. A *Grave untouched*, Dan.2.45.  
 for

- Lu. 23. 53. for a *Body undefiled. Wherein never man lay*; for God to lay down  
 Joh. 19. 41 his Head in. *In a Garden*, where Mankind was lost, for Him, by whom the World was sav'd. In the *Sepulchre of Another*, for He had no Sin of His own. If He give us His Life, well may we lend Him our Grave. And when the Ransome of ours cost Him His Blood, take Care and Room for His Buriall. His in our Graves. No, rather ours in His Sepulchre. There our *Sins* are blessedly *Buried*, never to Rise up against our Souls. On His *Crosse* they were  
 Col. 2. 14. *Slain*. In His Grave they are *Buried*.  
 Rom. 6. 4. *Buried*. Nay There our *Graves* are *Triumphantly* buried with our  
 1 Cor. 15. *Sins*. The *Victory* was got by His  
 55. *Death*, and Celebrated in and over His Sepulchre. That took His Holy Body *Captive*, but soon lost the *Conquest*. In Him and in us too, for whom He was both  
 Dea

Dead and Buried. So that now  
 we may both Say and Sing, O  
*Death where is thy sting? O Grave*  
*where is thy victory?* The Serpent  
 is Bruised, The Den is Broke o-  
 pen. The Two great Bodies of  
 all Mans Mischiefs (*Sinne and*  
*Death*) are both *Bafflad* and *Bu-*  
*ried*, By the Blessed Body which  
 was on the Crosse, and in the  
 Grave. *Wretched man that I am,*  
*who shall deliver me from this (or*  
*that) body of Death?* Blessed  
 Lord that Thou art, Thou art  
 my Saviour from them both! I  
 thank God through *Jesus our Lord*  
 (for the one) And thanks be to God  
 who hath given us victory through  
 our Lord *Jesus Christ* (for the o-  
 ther) Blessed for ever be God and  
 Christ our Lord for Both.  
 Now the *Flesh* hath lost her  
 Life. And *Sin* in that his *Throne*.  
 And *Death* with it, his *Sting*.  
 And the *Grave* (with this) his  
 Power.

Ro. 7. 24.

Ro. 7. 25.

1 Cor. 15.

57.

Rev. 1. 18.

Heb. 2. 14. *Power.* And *Hell* (with them) he  
 1 Cor. 5. *Keyes.* And the *Devil* withall, his  
 17.  
 Ro. 4. 25. *Scepter.* All went in with Christ  
 2 Tim. 1. into the Grave, and if He Come  
 10. out, All is Conquered for us, that  
 was against Heaven. All that be-  
 longed to Hell is Buried. And  
 something which sometime be-  
 long'd to God too. The *Seventh*  
*Day*, wherein God before was  
 Weekly Served. The Sabbath  
 went in with the Lord into His  
 Grave. The Day on which He did  
 intirely *rest* in it, to shew that the  
 Lords Day was to *Rise* in the *room*.  
 And therefore the Jewes Feast  
 made the Christians Fasting-day.  
 And indeed with as good Reason  
 as Devotion; as all the Time of  
 His Passion on the Crosse, so His  
 lying Dead in the Grave was  
 Doleful Time, & made a Mourn-  
 full Day of this. Till Joy came in  
 the morning, the Sufferance of  
 This was, and the Remembrance

of it is as a Bitter, & therefore Observance by a Fast fitter, as many Christians kept and keep, This Day. But though sad with the *Thoughts*; Enrich thy self, O my Soul, with the *Spoiles* of the Grave! Take out the *Lessons* and *Comforts* which lye in Thy Saviour! If *Poor*, be *Patient*; Christ had not so much *Land* as to set His Foot on; *Living*, no House for His Head to rest; *Dead*, no Grave for to lay His Body in. If *Penitent*, be *Perfect*: When the *Body of Sin* (as His) is Crucified, out of Sight, out of Reach with it, let it be *buried*. And because that was the Body which brought Christ to His Crosse, to His Grave, to the *Scaffold* to the *Tomb* with it, out of thy Heart, under Foot with it. And then, if *Death* come, *Dread* it not; If the *Grave* appeare, *Grieve* it not; It's *Conquered*, nay *Converted*, from a

Post Sab-  
bata tristia  
felix ir-  
rad at  
dies. Hier.

Mat. 8. 20.

Gal. 5. 24.

Rom. 6. 6.



*Pit of Horreur to a Bed of Rest*  
 Rev. 14. The *Entry* to a present Blisse.  
 13. The *Door* to a future Resurrection.  
 Joh. 5. 29. The *Bound* of all Ill, and *Begin-*  
*ning* of all Good that can be  
*Prepared* by Christs *Body*, *perfum-*  
*med* with His *Odours*. The *Place*  
 Mat. 28. 6. *where our Lord Himself lay*. The  
*Pillow* on which He slept; lie  
 1 Thes 4. down in *Peace* in and upon it:  
 14. it's thy Saviours *Bed*. His was  
 made of our Grave, ours is made  
 in His; Both lie downe and  
*sleep* in one and the same *Bed*  
 of the Grave. Lord let me *live*  
 to Thee, and *die* in Thee, and be  
*buried* with Thee, that at  
 the Last Day I may *Rise* to Thy  
*Throne* from my *Bed*.

## The Prayer.

*O Dear Lord and Saviour, who for my sin and sake wast content to be Crucified and Buried; To Hang (as a Malefactor on a Crosse) and be laid (as a Guilty Man) in a Grave: Let me Admire the Humility of my Lord, and Adore the Love of my Saviour! Let me Abhorre my sin which brought Thee to a Sepulchre, and not Dread a Grave, since Thy Body was Buried. Let me Carry Thy Crosse, and Go to Thy Grave, and Sleep on Thy Pillow: And that I may Die with such Comfort, let me Live with all Care, to yield to Thy Yoke and submit to Thy Scepter. That I may Sleep in Peace, and Rise to Thy Kingdome. Let Thy Grave and mine be often before me, that I may so Live and Die. So let my Woe be buried in my Grave, and my Sin in*

*Phil. 1. 23. Thine, and when my person is Dissolved, let my Soul be Revived in Thee, and by Thee, and for Thee, and with Thee, Dear Jesus, Amen!*

**So end the Holy Fasts.**

**And thus ends the First part of these Meditations and Prayers upon the Holy Feasts and Fasts of the Church.**



# MEDITATIONS

AND

# PRAYERS




UPON

*The Sacraments, and o-  
ther Sacred and Weigh-  
ty Subjects, Penitentiall  
and Preservative against  
Sin and Change, Cordial  
and Preparative, In  
Sicknesse, and for  
Death.*

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THE SECOND PART.

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Of  Holy Baptisme.  
Of  Holy Communion.  
Of  Holy Estate of Marriage.

P 3

Of

- Of ¶ Guilt of *Sin*.  
 ¶ Judgement on it.  
 ¶ Pardon of it.  
 Against ¶ Falling from *Truth*.  
 ¶ Falling from *Goodnesse*.  
 ¶ Ficklenesse in *Faith*.  
 Of ¶ *Jobs* Consumption.  
 ¶ *Dauids* Ulcer.  
 ¶ *Hezekiah's* Plague.  
 Of ¶ Holy *Simeons* Release.  
 ¶ *S. Johns* Rest.  
 ¶ *S. Pauls* Preferment.
-

## Advertisement touch- ing the Aim and Use of these Devotions.

**H**AVING served Thy more So-  
lemn Devotions in the Holy  
Feasts & Fasts of the Church, these  
are prepared to Attend Thy Soul in  
thy Ghostly Affairs and Needs, up-  
on other Occasions. And that is  
done from the Font to the Tombe;  
from thy First Birth to spirituall  
Life, to thy last and great Birth-  
day to Eternity. Baptisme should  
have an Influence upon all Thy life,  
and will have a good one, if thou  
Remember it to be thy High Birth to  
all Honour, and Bond to all Holiness;  
so that for shame to Thy Birth, and  
fear of Perfidiousnesse, thou should  
and must be Godly. Then when  
Age comes (as Church Allowes)

Thou that hast kept thy soul cleane  
from thy Christian Cradle, art In-  
vited and Admitted to Holy  
Communion with the Church at  
Christs Holy Table. If Married  
by Her Order thou must, if Single,  
thou maist. And art Directed How  
to Guide thy self well in the way  
to that Estate, if thou go it, and to  
Carry thy self Christianly in it.  
In what Estate soever thou art af-  
ter Baptism hath washt thee from  
Originall Guilt, before the Com-  
munion and after too (in or out of  
Marriage-life) Actuell sinne thou  
wilt have, and Mortall it may be  
so thou art served at thy Holy need  
with that which all thy life is need-  
full, The Penitentials. One of  
which shewes the Guilt of sin, ano-  
ther the Processe against it, and the  
third, the Pardon of it. And all  
will lead thee through the whole  
course of Repentance (for the Ground  
Growth, and Fruit.) In the Cause

Act, and Issue of it. If Raised by it from lying in sin, thou meet, as thou maist, in these falling and staggering times, with Seducing spirits which will push at thee for thy Religion, or Atheisticall souls, which for thy better & more conscientious Conversation, labour with all their Art and Strength to cast thee down, and thou find thy self tottering and in fear to fall, thy Backsliding may be Prevented and Recovered, and Ficklenesse settled by those which would and may Preserve and Maintain thee in thy Christian state of Truth & Grace, against all such fearfull and dangerous both Apostacy and Inconstancy.

Though never so good and stout to stand to the last in the Faith, and to a Holy Life, to the Death, thou maist fall into Sicknesse, and wilt in Death. Against the One thou hast Cordials of choice, be it a



Languishing, Violent, or Pesti-  
 lent Sicknesse, from Job's, David's,  
 and Hezekiah's Experiments and  
 Receipts; Against the other, Pre-  
 paratives of great Vertue from the  
 Good, in, at, and after Death, which  
 Simeon, St. John, and Saint Paul  
 prescribe and provide.

Soe I take Thee from the  
 Churches Doore ( Baptisme ) and  
 leave Thee at Heaven Gate ( Ble-  
 sed Death. ) If in the way, and for  
 thy walk betwixt both, thy soul hath  
 received any Glance of Heavenly  
 light, any Spark of Grace, any Drop  
 of Comfort, any degree of Strength  
 for thy better and happier passage  
 ( and I hope thou maist some. )  
 shall be both Rewarded for what is  
 written, and Encouraged for more  
 if the fatall Spade strike not my  
 Pen out of my hand, or some  
 Impediment doe not take it out  
 Thy good Wishes goe with me to  
 satisfie my owne in doing Thine  
 an

and other Soules such service. And  
thy Amen to my Prayers, that all  
may live to do more good, and re-  
pent we have lived so long and done  
no better.

Chri-

## Christening-Day, or Baptisme.

MEDITAT. upon Gal. 3. 29.

*So many as are baptized into Christ,  
have put on Christ.*

AG. 17. 11. **A**Ll Christians then are Holy  
and Honourable men: And  
Baptisme is a Singular Blessing of  
Almighty God, which makes us  
Christians. If we be in Christ, we  
must be Holy. If He be in us, we  
are most Honourable. And we  
are baptized into Him. Not To  
Him onely, that is, to His Ser-  
vice. Nor In Him (by His Authori-  
ty) In the name of the Father, and  
of the Son, and of the Holy Ghost  
(though That, and This, both  
are Holy, and for Holinesse;  
but both Unto & Into Him, which  
signs & makes a more Intimate Un-

Mat. 28.  
19.

on. Planted into Him as our *Stock*. Ro. 6. 3, 5.  
 Joyned to Him as our *Head*. Or- Eph. 4. 15.  
 dered in *His* as our *Body*. *Anima-* 1 Cor. 12.  
*ted* by *His* as our *Spirit*. Because Ro. 8. 8, 9.  
 he is our *Head*, and not of An-  
 gels; we should be more Holy  
 then they, saith S. *Chrysostome*.  
 But because there is One *Spirit* Eph. 4. 4.  
 in *Head* and *Body*, we should be  
 more then that (if possible for  
 men) as much as God. The Ho- 1 Cor. 12.  
 ly *Body* of *Christ*, and *Spirit* of 27.  
 God should make His *Members*. Col. 2. 19.  
*holy as he is holy*. Incorporated 1 Pet. 1.  
 in the most Holy *Body*, and Pos-  
 sessed with the Holy *Ghost*. *United*  
 to the Holy God, *Holy, Holy, Holy*, Isa. 6. 3.  
*Holy*.

And *Thrice Honourable*, if so  
 Holy. And so we are, if *Christ*  
 be on us, and our Baptism puts  
 Him on. As He is our *Bread*, so  
 He is our *Cloth* too. In the *Eucha-*  
*rist* our *Bread*, in *Baptisme* our  
*Cloth*. Our *Spiritual Life* and Joh. 6. 51.  
*Liveli-*

*Livelihood in Both. The Well of our Heavenly welfare, by His Sacraments as Conduits<sup>1</sup>, Conveying to us all Necessaries for Heaven for Meat and for Cloathing.*  
 Joh. 4. 14. *In the One, the Refectory, in the Other the Vestiary, in Both the Treasury for our Souls.*  
 Joh. 6. 55. *Other the Vestiary, in Both the Treasury for our Souls.*  
 Ro. 13. 14. *Treasury for our Souls.*  
 Col. 2. 3.

This is every way for our Honour, that Christ is put on us. As our Covering, Robe, and Shield. A Garment of Need, Glory, and Safety. For our Nakednesse. By His Righteousnesse. To our Happinesse. In all, to our Honour. Not Constantines Covering, The Imperial Purple, but in a deeper and richer Die, In His own Blood. Angels had not the honour to be so covered. Not Herods Robe of Royalty glorious as the Sun, but the Sun of righteousness Himselfe. Ten thousand times brighter then the Naturall Sun. Never King on earth wore such a Clothing for  
 Glory.

**Glory.** Not an *Ahabs Coat* of <sup>1 Kings</sup> *Maile*, Armour to be shot through, <sup>22.33.</sup> but of *Proof* against both the *Arrows* of Man and *Darts* of the Devil: *The Garment of Salvation.* <sup>Isa. 61. 10.</sup> Gods own *Apparell*, The *Light* <sup>Pl. 104. 2.</sup> of Glory, The Glory of Heaven, The *Brightnesse* and Blessednesse of all Holy and Heavenly *Majesty*.

Such a Garment (in Christ) is put on me, and shall I put it off again? *Dip* and *Doff* it of by an *After-Baptisme*? Do and *Cast* it off by an *After-Apostacy*, to *Error*, or *Schisme*, or *sin*? Shall I *Mire* it with the *World*, *Spot* it <sup>Jude v. 23</sup> with the *Flesh*, or *Black* it with the *Devil*? Shall I weare *His* <sup>Ro. 13. 14</sup> *Cloak* upon it, *Her Coat* under it, or that *Lining* with it? When at the Taking of my Military Belt, This holy *Livery* of my Lord, I did in His Name, *Defie* them all? O Holy Christian Man, by  
Thy

Thy Baptisme made the *High-*  
 John 3.5. *born Son* of God, Great *Grandee*  
 of and for Heaven, by the High  
 and Holy Spirit of God; be not  
 so poor, and mean, and base a  
 Soul as to lye, *Grovelling* on  
 Phil. 3. 19. *Earth, Wallowing* in *Flesh*, and  
 2 Pet. 2. 8. *moiling* for the *Devil*. That when  
 1 Joh. 3. 8. the Day of *Fire* comes, I may not  
 2 Cor. 5. 3. be found *naked* in *Guilt*, and  
*quaking* with *Fear*, let Thy Christ  
 (the onely sheild of Salvation) be  
 my *Shelter*; O God! Whom I  
 put on in the Day of my Baptism,  
 let me *Keep* on to the *Hour* of my  
 Death! Let no *Vanity* Take, no  
*Violence* Tear Him off! And  
 however some Spot and Slight  
 the Holy use and *Efficacy* of it,  
 make me *believe* what my Holy  
 Mother hath Taught me, & Thou  
 didst Tell Her, *By it I am made*  
*a Member of Christ, a Child of*  
 God, and *Inheritour of the King-*  
 Joh. 3. 5. *dome of Heaven.*  
 Tit. 3. 5.

The Prayer.

O Lord Iesu Christ, who art the  
 Life of my Soul, and Joy of my  
 Life; The Staffe of my Strength,  
 and Shield of my Safety; who  
 didst make the Purchase of Eter-  
 nall Life for me in Thy Blood, and Eph. 1. 14.  
 Convey and Seal it to me in my  
 Baptisme; didst then give me  
 Birth to it, and Cloath me for it:  
 Let me and mine be so Blessed as  
 to be Baptized into Thee; and so  
 Honoured as to be Vested in Thee,  
 and with Thee: Let me wear Thee  
 in a Holy Profession, and not sully  
 Thee by a Worldly or Fleshly Ro. 13. 14.  
 Conversation: As a Member of  
 so Glorious and Holy a Head, let  
 me doe nothing vile or vain. And 1 Cor. 6. ;  
 as my Purple is rich and pure 15.  
 (Thy Righteousnesse upon me) let  
 my Linnen be white and clean  
 (Mine within me.) Mine for the Use, Revel. 19.  
 but 14.



*but Thine for the Grace; Mine for the Possession, but Thine for the Purchase and Gift. Even Thine by the Hand of Thy Holy Spirit, put on me, and in me. O Lord! Amen.*

## *Eucharist, or Holy Communion.*

MEDITAT. upon I Cor. II. 34

*And the rest will I set in order when I come.*

I Cor. II.  
20, 31, &c.

**T**HINGS at *Corinth* were much out of order. They rush into the Church as an *Inne*, and fall to the Sacrament as an *Ordinary*. They make no difference betwixt Gods Heavenly Mysteries, and their daily Provisions. They discern not the *Hallowed Bread* from that in a *Bakers Shop*. Nor the *Hol*  
Win

Wine from what is drawn in a *Tavern*. They see no more in the *Blessed Board* then when the *Foyner* made it. As for the *Holy Body* and *Blood* of Christ, they be-<sup>1 Cor. 11.</sup> hold no *Sign*, no *Seale* of it. And<sup>29.</sup> if we may judge of Souls by Bodies, their *Love-Feast* looks like a *Ceremony* to *Venus*, and the *Holy Communion* it self as a *Sacrifice*<sup>1 Cor. 11.</sup> to *Bacchus* rather then a *Service*<sup>21.</sup> to God, and *Sacrament* of Christ. They Eat and Drink as if they were not at an *Eucharist* but a *Carnivall*. Their *Gestures*, *Postures*, *Carriages*, speak them so *Irreverent*, and *Unprepared*, and *Unworthy*, so much and so foul to blame, that God in honour to *Himself*, *His Son*, *His House* and *His Service*, cannot but *scourge* such *Profanenesse* with a *rod* of<sup>1 Cor. 11.</sup> *His Anger*. And so He doth,<sup>30, 32.</sup> some He *plagues* to *Death*, and *strikes* others sick with the *Plague*.  
To

1 Cor. II. 32. To save their Souls from the stroke of *Vengeance*, their Bodies bleed for it. And so in His great *Mercy* by a sharp *Correction*, they escape a further *Condemnation*. It's but a *Chastening* of His Rod for the *Preventing* of His *Sword*.

This the *Apostle* hears and *Rebukes* in Zeal to God, and *Rectifies* by his Authority for God. By Letters *Misgive*, because absent from them; by his *Apostolick Pen Reforming*, when His *Tongue* could not reach them. He tells them, To meet together makes not a *Communion*. Common things and *Commendable* at Home, in the Church make a *Profanation*. The Bread, Wine, Eating, Drinking at Gods *Table*, and in Gods *House*, are all *Sacred*, and must not be made *Common*. We must *Eye* and *Eat* them as *spirituall Food*, not *corporall*, *Soul-meat*, not *Bodies*. In the Bread and Wine

2 Cor. II.

20.

1 Cor. II.

22.

Wine Consecrate we must discern  
 Christs *Body* and *Blood*, and be-  
 have our selves accordingly with  
 all Imaginable *Worthinesse* at a  
 Table of such *Heavenlinesse*. And  
 make a *Tryall* before we come,  
 whether we be *fitted* for such a  
 High and Holy *Participation*,  
 with all possible *Preparednesse*.

1 Cor. 10.  
 26. 11. 24,  
 25, 27, 28.

To this end he *delivers* them  
 the *Doctrine* of the Holy Sacra-  
 ment; *Discovers* their gross *A-*  
*buse*, and *Directs* to the Right  
 and Religious *Observation* of it.  
*Pressing* them to a more *Reve-*  
*rend Use* by the Plagues of Pro-  
 fanation on some as Thunder-  
 bolts for a Warning and Arming  
 of all, against like Judgements.  
 What more was to be done, *when*  
*he did come* (as he meant and  
 would) as he had now put them  
 in *part*, he would *set* all in better  
*order*.

By vertue of which *Order* and  
 the

the Holy *Contents* and Authority of it, they are *out* in their Sacrament, who have no *Cup*. For by Christs and His, we must both *Eat* and *Drink*. And to put the *Cup* into the *Loaf* (make *Body* and *Blood* *confused*, which are *Distinct*) that's not with Order. And of a *Sacrament* to make a *Sacrifice* more than *Commemorative*, that is not by it, but besides it. But they are *Altogether out*, who instead of Giving *Half*, will give their People *No Sacrament*; let them neither *Eat* nor *Drink*, yea though they confesse Christ is *All*, and those *hunger*; They can get no *Bread* though they *starve*, they must be *satisfied* with nothing; This is by a *private Verdict* of their own against the Apostles *Judgement*, and Christs *publick Order*. Nor will it put them or any *in*, to say, They may not *Give* the *Communion* to men

I Cor. II.  
26.  
Heb. 7. 27

*Unworthy* of it (that is, *Unacceptable* to them) ; And we dare not  
*Receive* it with persons *Profane*  
 and not *Holy* (that is, not of or  
 like themselves) For at *Co-*  
*rinth* some did *Communicate* well,  
 and others *Consecrate* and *Give* it I Cor. II.  
30.  
 Right, as in a Christian Church,  
 though all was not orderly, nay  
 much in it was quite out of or-  
 der. And if *Things* be *in* order,  
 the *Persons* are *out*, who *come* and  
 are *Admitted*, but are *Impeni-*  
*tent* Before, or *Irreverent* *At*  
 their *Coming*. A *Process* should  
 be served on the Soul by vertue  
 of this at the *Bar* of Conscience. I Cor. II.  
28.  
 It should be truly & strictly *Exa-*  
*mined*, whether the *life* have been  
 in order to the *Law* ; whether  
 the *Mind* in order by *Faith* ; The  
*Will* by *Love* ; The *Tongue* for  
*Praise* ; The *Conscience* to *Peace* ;  
 The *Heart* with *Integrity*. This  
 Examination past , *Judgement*  
 must

must be given ; Upon our selves  
 1 Cor. 11. as *Guilty*, but in Christs Blood  
 31. *Quit*. In our selves *Unworthy*, but  
 Eph. 1. 6. by Him *Accepted*. So *Guilty*,  
*Unworthy* all, as no Hope, no  
 Face to *Appeare* before God  
 His Blessed *Board*, but onely  
 and by Him: But so we may  
 And if the Soul by *Faith* and  
*Love* act and doe Her Duty  
 Minding and Embracing the  
 Holy *Mysterie*, and the *Body* (Re-  
 verently Disposed) Attend the  
 Soul, *Adoring* and Trembling  
 before the Heavenly Majesty  
 we are put in order by Gods  
*Grace*, and Saint *Paul's Care*, and  
 the rest Christ will Perfect when  
 He comes in Glory.

## The Prayer.

O Lord Iesu Christ, who for the  
 Memoriall of Thy Bloody Sacrifice I Cor. 11.  
 hast ordained a Sacrament in Thy <sup>26.</sup>  
 Church, to Commemorate Thee, and  
 Convey and Seal to our Souls the  
 Benefits of Thy Blessed Body and I Cor. 10.  
 Blood; let me give Due Memory to <sup>26.</sup>  
 Thy Death, and Take the Pledges of  
 my Peace. Preparing and putting  
 my Soul in order when I come, that  
 Thou maist Accept me and my Co-  
 ming. And O Lord God of all Or-  
 der and Grace, give me and all  
 Christians Conscience to obey, as all I Corin.  
 Thy Orders for my souls health, so <sup>16.1.</sup>  
 all the Orders of Thy Church con- Heb 13.  
 cerning Thee and Thy Service, in <sup>17.</sup>  
 Thee and for Thee; That all things Tit. 1.5.  
 in it being done decently and in I Cor. 14.  
 order, to our Blisse and Thy Glory; <sup>40.</sup>  
 we may rejoyce in Thee, and Thou  
 in us. From Confusion before  
 Q Thy



1 Cor. 14. Thy face in the Church, and confes-  
33. sion of face at Thy Bar; From the  
1 Joh. 2. Guilt of That in Thy Eye, and the  
28. Doom of This from Thy Mouth.  
From Doing that Sinne, and Hea-  
ring this Sentence; From an A-  
voidance of such Shame, and End in such  
Woe; From that Disorder in  
Thy Church which will Discard  
me from Thy Kingdome; Mercy-  
full Lord Keep us Bodies and  
Souls, and Deliver us now and  
ever. Amen.

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# Matrimoniall or Marriage-Meditation

Upon Mar. 10.8.

*And they Twain shall be One  
Flesh.*

**T**Hough we make not Marriage a *Sacrament* (as some) we reckon it not a meere *Civill* see Liturgie for it. Thing with others, but with the Church judge it a *Sacred Estate*. And besides the *Witnesses* of both *Jewes* and *Heathens*, we *Christians* have good *Evidences* for this Judgement. For the *High Union* betwixt God and Man in the *Person of Christ*, the *Holy One* betwixt Christ and His Church on Earth, and the *Happy One* of God and Christ with the *Saints* Dionys. Hieron. l. 2. Rituale Hebr. In narrabile con- n. biam. Eph. 5.32.

- in Heaven ( The Hypostaticall  
 Rev. 19. 7. Spirituall, and Beatificall Union,  
 all which are shadowed and *signed*  
 by the Matrimoniall ; the *Original*  
*nall* doth well argue it. It was  
 not a *Thorne* which grew by Sin,  
 but a *Plant of Paradise*. The First  
 Gen. 2. 18. *Married* and *Marriage* were made  
 by God in Mans Innocent and  
 Gen. 1. 26 Best Estate. For out of Man  
 (made by a Holy Counsel of the  
 Trinity) *Woman* was Gods *Ex-*  
*traction*, upon singular considera-  
 Gen. 2. 23. tion. Of a Rib ( not more  
 she was made, to shew that  
 she ought to be but *Twaine*. *Polyga-*  
 my was rather by Gods *Sufferance*  
 than *Ordinance*. In which the Pa-  
 triarchs did more *Mean* then Do  
 well. It was not *Lust* but *See*  
 they look'd at, when it was  
 Gen. 15. 2. Curse to want, and a great Ble-  
 sing to have some, because of the  
*Messiah*, The *promised Seed*. From  
 the *beginning* it was not so, God

chrysost.  
 Ambr. vo-  
 cat adul-  
 terium  
 permissum,  
 &c.

made them male and female. One <sup>Mar. 19.</sup> Adam and One Eve (as after it in <sup>8.</sup> the Mystical Marriage, was One Christ and One Church) the Original was so at their First Creation, when all the Race of Mankind was to come from them, Then it was not, They Many, but They Twaine.

By it made *One Flesh. One Person* (sayes the *Civil Law*) Husband Liable to the Debts of the Wife, and the Wife Capable of the Priviledges of the Husband; but that's not all; One for *Propagation* of Issue: As a Man and Harlot <sup>1 Cor. 6.</sup> are wickedly, they in That are <sup>15.</sup> innocently One. And so for the *Issue* of that Propagation. And One by *Incorporation* too. As Head and Body make but One. And One in *Propriety* of Body; Hers is His, and His is Hers. Right they have one to anothers, and ought to have Possession, if they claime <sup>1 Cor. 7.</sup> <sup>3, 4.</sup> their

their Right. As every one should possesse his own.

Judg. 19.  
29.

A *Caveat* for the *Single-liv'd*,  
Before they Marry, to looke  
whom ; One *Spirit* in *Disposition*,  
One *Knee* for *Religion*: For else  
(as the Concubin's body) One  
Flesh will be torn into many pie-  
ces. And (as Fire and Water)  
will hardly agree and keep one.  
And Different Religions will be  
apt to *Distract*, no Contentions  
being either more faire or fierce,  
then wherein God is concerned,  
nor Affections so good and great,  
as when Salvation is the Cement.  
We shall lesse love them for a  
Time, whom we believe not to  
live with for an Eternity. And  
One House will scarce hold us, if  
One Heaven shall not : And as  
we are lesse One, our *Children*  
will be more Two, and the whole  
*Family* in Faction. Or else grow  
*Neuters*, to offend neither Pa-  
rents,

rents, or prove a *Mungrel* Brood of both Religions, which is as ill <sup>1 King. 18.21.</sup> as a *Neuter*. Halting betwixt God and *Baal*; or Halting *Canaan* and *Ashdod*. A Temper in Religion which some Politicks love, <sup>Neh. 13. 24.</sup> but God loaths. Though therefore that Difference do not Disannull, it should make us Disaffect a Marriage. Because if their Two Religions cannot, their Persons will not, at least they Twain will hardly be One Flesh, who agree not in One High and Holy Spirit. <sup>2 Cor. 6.2.</sup>

For the *Married*; This serves as a *Wedding Sermon*. To have One *Head, Heart, Back, Bowel, and Home*. If One Flesh have Two Heads, the Body is a *Monster*. The Husband is the *Head* of the Wife, <sup>1 Cor. 11.2 Eph. 5.23, 24.</sup> she must be *Subject*, not *Sovereign* to her husband. It's Prodigious for a *Side* to grow above the *Head*. So to have Two *Hearts* too. Friends

- (of which these are the nearest, have but both One Soul (*They*  
 Eph. 5. 28. *Twain*) much more *These*, who are but One Body. To see the Body teare it selfe, the Head to beat and bite the Arm, or Hands to strike and flie at the Head, turnes the House Bedlam, and shews a *Phrensie* if not a *Prodigie*.  
 Eph. 5. 29. *No man hateth his own flesh*. Makes a Hell of his Home, or at least a Purgatory, unlesse a Mad-man. Amongst Christians this should not be done, must not be seen. As  
*ibid.* Christ the Church, he ought to *Cherish* and *Nourish* his owne *Flesh*, not *Abhorre* and *Abuse* it. And for that they are to have but One *Back* to beare the Yoke of the Family. One *Bowell* to feele one anothers misery. To have sense of one anothers *Frailty*. To consider they are One *Flesh*, not *Spirit*. They are not Two Angels, but *Flesh* & *Blood*

Blood both. He or She *that is* Joh.8.7.  
*without fault, let them cast the first*  
*stone,* and there will be no Broken  
*Heads*, though for want of this  
 so many Broken *Hearts*, yea and  
 Houses and Estates too, the sad  
 Issues of such damned *Disconten-*  
*tednesse* which Mutuall *Pity* should  
*Pardon*, and would Prevent. And  
 one House, one *Home* should hold  
 one *Body*, one *Board* in the House, 1 Pet.3.7.  
 one Bed, as one Board, unlesse by  
*consent* for a Time, which some 1 Cor.7.5.  
 Devout (more to our Wonder  
 then Pattern) have made a *life*,  
 taking more pleasure to be Bliss-  
 fellowes, then in the Fellowship  
 of the Bed; Preferring the Wayes  
 and Joyes of Heaven, and their  
 onely Studies, before those and  
 all other earthly Solaces; or by  
 Bar of *Law* for the foul *Breaches* Mar.5.32.  
 of the Married Bed, not *Jealousy*, & 19.3.  
 but *Authority* being Judge. Mar.10.2.

And here is a *Sentence* too, of



all Condemnation to those who foment such *Discords*, and draw on Divisions and Divorces. Devils they are whosoever they be. *Two* they are from God, who against His Law and their Blisse, make

Mar. 10. 9. His *One Two*. Those whom God hath joyned together, no man must (he is a Devil that doth) put them asunder. These veriest Friends

P. o. 17. 9. Tale-bearers separate. Wicked & Wretched men, who do the Devils part, and deserve punishment for *Seminaries* of strife and Confusion, as well as they of Sediti- on and Treason. And should have a *Bore* in their *Tongues*, and *Brand* in their *Foreheads*, to be Banished all Christian and Civil Societies of men, especially Mar- ried ones.

And if any He or She Guilty of Blame, or Ingulph'd by such means in so ungodly and unhap- py a Condition, shall read this,

beseech them by the love they have to Blisse in Heaven, and to Peace (the Paradise on Earth) that they will sadly and seriously lay this to heart, and lovingly and earnestly Seek and Embrace all *Meanes* and *Mediatours* of *Reconcilement* and *Union*. If not for their *Souls* sake, for their *Families*, which else will be overturned and ruin'd with their *Estates* and *Children*. If *One Heaven* shall, why should not *One House* hold us? If it will bar us one or both out of Heaven, how dare we hold such a Spirit and State? If it will cast us out of Heaven on Earth too, why will we keep in such a Hell? Remember we are but *Flesh*, and should be *One*. So God made us at first, and we are never so happy for this or a better World, as when we be, and continue as God made us: So we that are by His Order *One Flesh*, shall

Col. 3. 10. shall be in His House one Spirit,  
 perfectly Knowing & Loving Him,  
 Blessedly, Indissolubly, and E-  
 ternally One, not onely with a-  
 nother, but with and in Him.  
 One Flesh now, Two Angels  
 then; nay Married to God in  
 Christ with such an Union, as is  
 more the Maze then Blisse of  
 Angels. Married or unmarried,  
 God Prepare us and Admit us to  
 that Great Marriage-Day.

### The Prayer.

*O Lord, who hast made Man and  
 Wife (they Twain) One Flesh; If I  
 be a Single Person, let me learn the  
 Discretion thence (if any) to choose  
 that person for my Half, that will  
 most make One Flesh: If Married,  
 let me never be so wretched as to  
 break at once Thy Ordinance & this  
 Unity in my self; so Damned, as to  
 make a Breach in others, making*

them to be of One Twain, whom Thou of Twain hast made One. As the Paradise of the House, let me preserve Peace, and as the Ruine of my Family, Avoid Division. Let Patience possess my soul to beare Discontents, and Pity encline my heart to pardon Provocations: My self being not blamelesse to others, and if to them, not before Thee without blame. As I expect Thy Mat. 6. 15. Forgivenessse, I must give mine to all, shall I except one? Whom Thou of all mankind hast made my Nearest, and wouldst have my Dearest one. \* Let the Pledges of Thy \* (If none omit this Clause.) Love be the Pleas of our Peace (the Children Thou hast given us) Union of our Blood, and the Issue of our Bowels \*. If we have no such Gifts, that Thou maist Bless us with such Pf. 127. 3. Ruth 4. 11. Pledges of Thy Favour, and Pillars of our Family.

A Deaf Eare let me turne to all that speak the language of Division,

yea

Prov. 25.  
23.

yea an angry Brow to them as Devils tempting me out of Paradise with the Apple of Contention. But all godly and friendly Advises let me Embrace as Thy Counsels: those that give them as Saints, and those that prevail with me against such Mischiefs, as my good Guardians and Thy Angels. Let me not trample on Thy Order that I may not suffer Thy Displeasure, especially when with it I tread under foot the Contents of this life, and hazard hard the Foyes of a better. That Thou maist not be Two with me, let me as Thou hast made me, be One, for Jesus His sake, who forbids me to be Two. Amen.

# The Horreur and Haunt of Guilt.

## I. Penitentiall MEDITATION upon Psal. 51.3.

*My sin is ever before me.*

**T**HE *Act* of Sin is *Transient*, Gen. 41.  
which quickly comes and <sup>22.</sup>  
goes, but the *Guilt* is *Permanent*,  
and not so soon got away. *If thou* Gen. 2.7.  
*doe not well sin lyes at the doore.*  
And like a Band-dog hunts and Gen. 4.7.  
haunts the Guilty Ghost, till it  
pull us downe to our Death Psal. 140.  
or Despaire, if we find not San- 11.  
ctuary against it. True Peni- Heb. 6.18,  
tents Seale this Truth with Sad 20.  
*Experiences.* The Wheel is but  
a poor *Picture* of their Pain, and  
*broken* Bones but little *Types* of  
their Torments. *Bones* do not Psal. 51.8.  
Torture

Pro. 18. 14 Torture like *Hearts* that be broken. Nay after *David* was off the Wheel, and had his Pardon passed him, the *Wounds* have their Smarts still, even when Mercy had healed him. His Guilt was in his mind still, and *his sin* ever before him.

Psal. 51.  
See Title.

Psal. 51. 4.

His *own* was, not *another's*. Penitent Souls are *Pitifull* and Sparing to other mens Sins, but Severe Censurers of their own. When they set their Guilt before Gods Bar, they dare not Judge the Sins of others. It belongs to them to *Receive*, not to *Give* a Sentence. Others Sins they mind not, their own are before them. And so they be even to their Dying day. *S. Paul* bewailed his Bloody *Blasphemy*; *St. Peter* wept for his foul *Perjury* all his dayes. *David* had never done with his Filthy and Bloody Sins. *Uriah's Ghost* and his *Guilt* haunt him

1 Tim. I. 5  
13.

\* *S. clem.*

Pf. 51. 2. 14

him and hale him. His Remembrance and Conscience fill his Eyes and Thoughts with *Griefs* and Frights. And his Heart (too tough before his sin, but most tender after it) Creates continuall Trouble to him. Yet though this made his Soul sad, it was good to *humble* him. So it is not ill to have *our* Sins, if with them we have Gods Mercies *before* us. They may to good ends *afflict* us, they must by no means *over-* <sup>2 Cor. 2. 7.</sup> *whelm* us. That's to be a Penitent of *Judas* his Rank, not in the <sup>Mat. 27. 2.</sup> *Quality* of *David*. Yea and it is *Cordiall* as well as *Corrosive* to us. For the more they are before our Eyes, the further they be behind Gods Back. The more we Re- <sup>I sa. 38. 17</sup> *member* them and Review them, <sup>Eze. 36. 31</sup> the more he doth Forget and <sup>& 33. 16.</sup> *Forgive* them. If with our Sins <sup>Psal. 6. 8.</sup> *our Sorrowes* are before Him. If <sup>2 Cor. 7. 10.</sup> *with our Guilts* our *Teares* are in <sup>2 Kings 20. 5.</sup> His



His Eyes. If as our *Ills* our *Alms*  
 come up in His Sight : And  
 withall our *Prayers* come into  
 His *Presence*. And above all the  
 Blood of His Son be set before  
 us and Him, to mediate His  
 Pardon, and *Propitiate* and Pro-  
 cure our Peace ; These are not  
 greater *Grievances* to our Souls  
 then *Assurances* of our Salvati-  
 on. And so *Dauids* sins were  
 before him. The *Blood* of His Sa-  
 viour was in his Eye as well as  
 the *Guilt* of his Sin. And in those  
 Two *Baths* of Christs Blood and  
 His Tears, he whose heart was as  
 black as Hell, is washt as white as  
 Snow. His *Garment* (defiled with  
 the *Flesh*) Dipt and Dy'd in that  
 Blood becomes so, White. Nay  
 Snow it self is not so white as a  
 Penitent (by *Faith* and *Repen-*  
*tance*) made Clean of all *Guilt*,  
 and so againe Innocent. Lord  
 let my Sin be before me, but ne-

ver above me, lest I make it  
Above Thee too, even in the Gen. 4. 13.  
Height of Thy Glory, beyond my Pf. 103. 11  
Hope and Thy Mercy.

The Prayer.

I have sinned, what shall I do Job 7. 20.  
unto Thee, O thou preserver  
of men ! Out of my sight I cannot  
expell my Sin, In my Eye I can-  
not endure it. Whither can I flye  
from the Preserver of men, but to Job 19. 25.  
the Redeemer of Mankind ? How  
shall I pacifie the Provocation of  
my Maker, but by the Propitiation  
of a Saviour ? What hope of Peace 1 Joh. 2. 2.  
but by His Mediation ? Who have Heb. 9. 15.  
I to make my Plea but that Ad-  
vocate ? I see in Thee a Sea of Mic. 7. 19.  
Bottomlesse Mercy, sufficient to  
drown mine and all the Sins of the  
World : I see in Him a Sea of Pf. 130. 7.  
Blood, each drop whereof doth  
move for Mercy : I feele in my self

Pl. 51. 17. *a Bleeding Broken Heart, ever*  
Isa. 57. 18. *Groan and Sigh whereof Entitle*  
Psal. 47. *me to the Merits of that Blessed*  
3. *Blood. To Thee then I come, O*  
1 Joh. 1. 7. *Father of Mercies! By Thee I go,*  
9. *O Saviour of the World! Through*  
*Thee I do both Come and Go, O Spi-*  
*rit of Comfort! Of Thee O God*  
*ask my Pardon! By Thee O Son of*  
*God, I seek it! From Thee, O Holy*  
*Spirit of God, and in Thee, let me*  
*find it! O Seal it to my Soul, and*  
*Witnesse it in Jesus Christ our*  
*Lord. Amen.*

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# The Early and Happy Judgement-Day.

## II. Penitentiall MEDITATION upon I Cor. II. 31.

*If we would judge our selves, we should not be judged.*

**T**Hough others then we should not, we may judge our selves. Mat. 7. 1. Rom. 2. 15. 1 Joh. 3. 20.  
 There is a Power in Conscience to do it, and a Command to use it. As Man is the Wonder of the World, and the Soul most wonderfull in Man, Conscience is the Wonder of the Soul. For by vertue of it Man is made his own Prisoner and Judge, Accuser and Executioner. It layes Gods Law Tit. 3. 11. to Mans Life, and Dooms Him for his Breach of the Law. And Commits the Soul to Grief and Fear

*Fear* (as a *Gaole* and *Rack*) upon that *Doom*. If I deny my *Guilt*, it's a *thousand Witnesses* against me; If I do not *Right* for God in my *Sentence*, it *Appeales* to His *Judgement* from me.

Ezr. 9. 14.

Lut. 15. 19.

But the *Conscience* of the *Penitent* quickly *findes* for God, and cryes the *Prisoner Guilty*. Both of *Faults* and *Crimes*. And doth not *Extenuate* but *Aggravate* both. As done against the *Bonds* of Gods *Mercies*, the *Obligations* of our *Promises*, The *Communiations* of Gods *Judgements*, The *Inspirations* of His *Spirit*, The *Informations* of His *Word*, The *Stipulations* of His *Sacraments*; Most *Ingratefully*, *Perfidiously*, *Contemptuously*, *Obstinately*, *Impiously* done. For this he doth *judge himself*. *Unworthy* to be called Gods *Child* or *Creature*. *Unworthy* Gods *Blisse* or *Bread*. To *live* either in *Heaven* or on *Earth*.  
More

More worthy to be with *Devils*  
 then *Angels*. Under Earth then  
 Above it. Not onely in a *Grave*  
 but *Hell*. Most worthy of all the  
*Plagues Denounced* against the li-  
 ving Sinner, and the Torments  
 Executed against the *Damned* and *Dead*. And for this He layes the  
 hands of holy *Vengeance* on himself. He gives his *Body* to the *Scourge*,  
 and his *Soul* to the *Sword*. He  
*macerates* his *Flesh*, and *mortifies* his *Spirit*. His *Head* is in *Ashes*,  
 His *Mouth* in *Dust*. His *Breast* is  
 Beaten with *Remorse*. His *Loines* are in *Sackcloth*. His *Eyes* are o-  
 verflown with *Teares*. His *Eares*  
 Deaf with *Plaints*. His *Hands*  
 wearied with *Almes*. His *Belly*  
 pinchd with *Fasts*. His *Body* bro-  
 ken with all terrible and possible  
 Penances. As for His *Soul*, it is  
 Rackt with *Feares*. His *Minde*  
 Sawnd with *Doubts*. His *Heart*  
 on the wheel of *Torture*. All  
 her

Deut. 29.

20.

Pf. 69. 10.

Col. 3. 5.

Pf. 109. 24

Lu. 18. 13.

Pfal. 6. 6.

1 Cor. 9.

27.

- 1 Pet. 1. 13. her *Limbs* are Loosed and Torn.  
 Ps. 119. 28. Her *Bones* Disjoynted & Broken.  
 Ps. 143. 7. The Conscience *cryes*. The  
 Heart *melts*. The Soul *swounds*.  
 Isa. 57. 16. The Spirit *failes* and dies within  
 him.

- But then, *Discretion* looks to  
 the *Execution*. That must sit on  
 the *Bench*, when Guilt stands at  
 the *Bar*: And orders all to be  
 done so, as it be to the Killing of  
*Sin*, not the Man. That it be not  
*under-done*; The *Body* the onely  
 Isa. 58. 5. Sufferer, when the *Soul* is the  
 Great *Malefactor*; Nor that the  
 Body be *unpunish'd*, which is *Ac-*  
*cessory*, if not Principall with the  
 Soul; For this is but to do Ju-  
 stice by *Halves*: Nor must it be  
*over-done* neither; The Soul must  
 2 Cor. 2. 7. not suffer to *Despair*, and be *stran-*  
*gled* for want of Hope, nor may  
 the Body be *beaten* into Dust;  
 not onely brought down to a  
 great *Distress*, but struck down to  
 the

the Grave of *Death*. That is to do it too *much*. Indeed it were to *undoe* Soul and Body, and *Life*, which is the Union and *Issue* of both, and *Comfort*, which is the very *spirit* of life.

1 Joh. 3.

15.

Gen. 45.

27.

Nor doth God *Require*, nor did the greatest Penitents *performe* such Penances. They are to *Save* a Sinner, not to *Destroy* him (Body or Soul.) Though *Mary Magdalen* be the Woman, and *Manasseh* himself the Man, her *Teares* doe not *Drowne* her life, His *Griefes* doe not *Sink* his Soul. *David* a Prince and Pattern of all Sin-fad Penitent-Hearts, out-lives his *Wounds* of Spirit, and out-grows his *Griefs*. Such *Excesses* of Sorrow and unmeasurable Repentings are *Exc-*utions fitter for a *Judas* then a *David*, when yet fallen into the filth of *Lust*, and plung'd in *Blood*. *Discretion* then with an

2 Chron.

33. 12, 13.

Mat. 27.

45.

R

Eye



Eye of *Hope* preserves the Penitent from such *Extremities* of *Horror*, and *Massacres* of *Comfort*. Though it *Wounds* and *Shames*, it never *Kills* and *Confounds* the Soul. No, for this *Hope* lives in it; Because we *judge our selves we shall not be judged*. God will not *Damn* the *Innocent*, and that with him is the Penitent. God in *Justice* cannot *Twice* Condemn for *One* Crime. God in *Mercy* will not *Twice* Execute for *One* Judgment. What the *Viceroy* does the King allowes. What the *Delegate* Judge dooms, the *Sovereign* ratifies. What the *Little* God \* within us *acts*, the *Great* God above us *ownes*. What is done in *Gods Name* is done by *Himself*. Whether by His *Deputy* Within us, His *Priest*; or Within us, our *Conscience*, In such *Cases* and *Causes* of the Soul and

2 Cor. 7.

10.

Rom. 5.5.

\* — *Gov.*

Eph. 1.5.

o Oeds.

M. can. 1.

J. h. 20.

23.

1 Joh. 3.

21.

Sin. So we are we shall not be judged. \* Our little Doomes-day Secures the Great Day of Judgement. Because we were, we shall not be Executed. Our Hell of Guilt prevents our Guilt of Hell.

O Blessed Sessions of our Souls, which Excuse us from Those Grand Assizes ! O Joyfull state of Mournfull Penitents , which have their Doomes before their Deaths-Day come ! Their Pardon Sealed in Heaven , before their Summons Served on Earth !

This Gives them Beauty for Isa. 61. 3.  
*Ashes, the oyle of joy for mourning,*  
*the garment of praise for the spirit*  
*of heavinesse.* This Gets them  
 Manna for their Bitternesse. The  
 White Stone for their Dustinesse. Rev. 2. 17.  
 For their Sackcloth a Robe. Pf. 30. 12.  
 For their Water , Wine. Lu. 15. 22.  
 For their Tears, Jubilees. Lu. 6. 21.  
 For their Scourges, scepters. For their Almes,  
 Crownes. For their Fasts, Festi-  
 vities.

Mat. 25. *vities.* (Yea God and His Angels are *Guests* at the Penitential *Feast.*) For their *Severities* against their *Sinnes* for Gods Sake, all the *Felicities* of the Saints in Gods House. From the Holy *Pavement* wet and washt with their Eyes, He shall take them to His Holy *Table* furnished with His Sons *Flesh* on Earth; and thence to His *Heavenly Table*, to be Fed and Filled with Himself in Heaven. For if we be not judged of the Lord we shall surely be saved. And *If we would judge our selves,* we should not be judged.

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The Prayer.

O Lord, If Sin must have a Hell  
on earth, or under it; If I must  
Condemn my self, or be Condem-  
ned for my Sin; let me give my self  
my Doom, that I may not receive it;  
And have Hell for a time in my  
Conscience, rather then my Soul for  
ever in Hell. O let me suffer all the  
Tortures of a Penitent, rather then  
the Torments of a Damned Soul.  
Give me rather a Wounded Spirit  
and Wasted Flesh for a time, then  
a Frolick Heart and Pampered Bo-  
dy in this life, and to have both  
burn Eternally in the life to come :  
Let my heart now Gnaw me, that  
the Worm then do not Bite me. The  
wofull Worm that bites and stings  
to all Eternity. O Lord I do not  
judge my self Innocent, O do Thou  
judge me Penitent. My Guilts de-  
serve those Pains from the Bar of

Lu. 16. 25.  
Rev. 18. 7.

Mar. 9. 44.

Heb. 4. 16. *Justice, but I appeal from It, to  
Thy Mercy-seat. From the Deservings  
of my Sins, to the Merits of my Sa-  
viour. From their Pleas to Thy  
Pardon. From their Cries to His  
Blood. From them for His sake Ac-  
quit me, for which I do Condemne  
my self; That I may be Cleared at  
Thy Great Day of Judgement, and  
Freed then from that Endlesse Tor-  
ment. By Thy Mercies and the  
Merits of Jesus. Amen.*

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# The Sinners Hope and Guide.

## III. Penitentiall MEDITATION upon Luke 7.47.

*Her Sins which are many are forgiven ; for she loved much.*

**B**Lessed Woman ! A great Sinner, a great Penitent, and a great Saint ! Not blessed in the ill *Quality* of a Sinner, but Cursed. *Jezebel* (though a Queen) if such, is a *Cursed Woman*. Nor that a great Penitent, if it were all to be sorry for Sin ; *Judas* was that in deep *Remorse*, and with a witnessse of *Restitution* too, but without *Hope*, and so had a Wretched end, and lived and died a *Cursed man* : But being a

<sup>2</sup> King 9.  
<sup>14</sup>.

R 4

Saint,

Saint, that makes her Blessed. A Sinner which begins to be Penitent, and ends in a Saint, is Blessed, be it *He* or *She*, Man or Woman. That sets the Crown of Mercy upon their Head, and continuing, keeps it on in Earth, till the Crown of Glory be set on in Heaven. So it was with our Blessed Woman.

A *Sinner* she was notorious, In *Lu. 7. 37.* a *City*, where notice is not taken of low and little Offenders. Here were no small *Faults*. She was Branded for them with a Black *Fame* on Earth, nay Marked with a Black *Cole* of Hell, *Seven Devils were in her*. And if they were not (as some make them) the *seven deadly sins*, it makes her at best a Deadly Sinner. One that hath the Devil in her Body, and Hell in her Soul. As her *Fiends*, her *Sins were many*. They must if there be any *Great*. For, besides

the

the near *Kinred* of Sins (Children all of the same Parents) the *Devil* and the *Flesh*, and of the same *Womb* and *House*, the *Heart*; And the ill *Appetite* which serves for all, if to one; and viciously Inclines to every one in Principle equally Disposed for any, if not *Conscionably* set against all; The Power of Sin and *Dominion* of One makes a *Multiplication* of more, and Commands *many*. Great Sins like great Persons have many meaner ones to wait upon them. And the *Sovereign* Sin above all, hath many *Subjects* over which it *Reigns*. So that, where such a one is, there are not onely *Relatively* and *Habitually*, but *Actually*, Many.

Yet, though neither *small* nor *few*, *Her sins are forgiven her*. For Gods Mercy is above Mans Sin. Because This is Infinite by *Aggravation*, That beyond all

1 Joh. 3. 8.

Joh. 8. 44.

1am. 1. 15.

Mat. 15.

19.

1am. 2. 10.

Rom. 6. 13.

Psal. 103.

125. 13.



Job 22.5. *Extension.* Our Evils are *Innum-*  
 Pl. 40. 12. *rable by Comparison* ; His Mer-  
 Gen. 7. 19. *cies beyond Calculation.* Moun-  
 tains and Cedars as well as Val-  
 leys and Shrubs were drown'd in  
 the *Deluge*, when all the World  
 was made *Sea* ; So are the Grea-  
 test and Highest Sins in the Bot-  
 tomlesse *Deep* of Gods Love,  
 and Boundlesse *Sea* of His Mercy.  
 Eph. 2. 4. Her *many* are, because His Mer-  
 13. 18. *cies are more.* Sins may be past  
 Mic. 7. 19. our numbring for *Multitude*, but  
 Pl. 147. 4. not His who *numbers the starres*,  
 See his though to us Innumerably-many.  
 Prayer. If our Sins be like *Manasse's*, as  
 Pl. 139. 18. the *sands*, His Mercies are as the  
*Drops* of the Sea. One Drop of  
 the *Blood* of the Son of God is  
 enough to drown the Guilt of a-  
 ny Son of Man. One Drop of  
 Gods *Favour*, The *Father of Mer-*  
*cies*, is sufficient to Quench the  
*Fire* of Guilt. What Sin then so  
 great and much which cannot be

purged and pardoned by that *Flood*  
and *Sea* of Christs Blood & Gods  
Mercy? *S. Chrysoft.* therefore doth  
truly tell *Cain*, He lies, when he  
sayes, *His sins are greater then can* Gen. 4. 13.  
*be forgiven him.* For then, Gods  
Mercies are such as may be *Mea-*  
*sured*, yes, and *Exceeded* too.  
Which is as great an *Absurdity* as  
*Blasphemy*; For so mans *Ill* shall  
be above Gods *Good*, and then  
what is *Finite* shall be greater then  
*Infinite*. *Magdalens many sins are*  
*forgiven her*; so she is a *Door* of  
Hope for Sinners.

But, *Because she loved much*:  
The Key for Penitents to open  
them that Door. Impenitency  
shuts Heaven on Sinners, and Bars Lu. 13. 3.  
them the Door. It was she that  
sinned, but loved Christ much. She  
that loved and grieved much. That  
hath as many *Tongues* of Grief as  
*Teares*, and of them so many as  
serve to wash his feet. As many, Lu. 7. 38.  
*signes*.

Mat. 28.1.

signes of Repentance, as *Hairs*, all which are Knit as a *Towell* to dry off the Wash. That hath as many *Acts* of *Penance* as *Limbs* of *Dalliance* (Heart, Eys, Lips, Hands, all Officers for all Offices of it) as if every *Part* of her were a *Person*, and *Joint* a *Penitent*. Loved and Believed much. Before His *Crosse*, on it, after it, Her Faith holds Him. The *High Priests Banns*, and *Souldiers Swords*, cannot pluck Him out of her Arms. Her Heart they may tear out of her Body, they cannot Him out of her Heart. Loved much, and lived well. Now her *Company* is not *Wantons*, but *Saints*. She is One with them and of them. No more a *Mistress* of Lust, but a *Disciple* of Christ. As famous for Sanctity now, as before for Sin. An Eminent and an Excellent Saint. Loved, Believed, Served Christ much, and yet Thinks all little.

Be

*Behind Him is her place. His Feet the part she Toucheth. At them she Kneels and Lyes. Her Head Bowes to them, her Heart below them. Most Lowly though most Highly Eminent. Her sins which were many were forgiven her, because she (thus) loved much.*

And little she was not to love Him. For Christ shewed her much Love. Mercy is Amiable; she had that. A Drop in that Day more worth then a World. *Pardon* is Desirable; she had it. A Word for it above many Worlds. (What were a Thousand without Life?) *Eternity* is Delectable; she hath the Gift of it. A Boon greater then all (were there as many Millions of Them as there have been Moments in the World.) What's all that is, or is Imaginable to a Crown of life. A life for all Eternity.

So *Magdalen* is our Schoolmistress

2 Tim. 1.

18.

Psal. 32. 1.

2 Cor. 5.

1, 2.

Iam. 1. 12

*stress* to Repentance. Her Life our *Lecture*. Her Love our *Loadstone*. Her Eyes our *Looking-glass*. Her Tears our *Spectacles*. Her Pardon our *Handkerchief*. We must not be *Great Sinners* and *Little Penitents*; *Great Penitents* and *Small saints*. All the *Instruments* of our Sins must turn *Organs* to Gods Honour. And what gave Him most *Offence*, on that must we take more Holy *Vengeance*.

But to the *Wounding*, not the *Murder* of our Souls. The *Bleeding* must not be with *Joabs* stab to Death, but like *Malchus* Cut, with Life. As we *Love* & *Grieve*, we must *Believe* and *Hope*. *Bitterly* with Saint *Peter* weeping for a fouler *Fact*; but not utterly *Despairing* with *Judas*, for the foulest. For whatever That is, This will be more foul. Because a Sin, not against God, but God-head.

2 Gor. 7.  
11.

Sam. 20.  
10.  
Ma. 14.  
17.

Mat. 26.  
7.

head. *Trampling* on the *Blood* of *S. Hieron.* Christ, and *Tearing* out the *Bowels* of God. For if *any* Sin be above Those Bowels and That Blood, One is not God, the Other is no Saviour. If *none* be above Them, Despair should be *under* us. Under us indeed, under Earth ; in Hell, with *Damned* Ghosts of Men and Devils, who can never Repent, and therefore do ever Despair.

Our Penitent is a Better *Pattern*. A Heart of *Grief* with an Eye of *Hope*, and *Care* of Life. So she who was a Woman of Ill *note* in the *City*, is of good *mark* in the *Church*. Much *Honoured* by the *Saints*. Most *Dear* to her *Saviour*. Ever after *Glorious* on Earth, and now for ever and ever *Glorified* in Heaven.

Poor Sinner ! Take *Example* and *Encouragement* from Her !  
Presume not of a small Repen-  
tance

Pf. 103. 4.

tance for great Offences. Nor Despair of Pardon, be thy Offences never so great. From Her take better *Heart* and *Care*. She was Crown'd with Gods *Forgiveness*, but Commended that *she loved much*.

### The Prayer.

Col. 1. 10.

O Lord, who didst make of a Great Sinner a Great Saint, & didst in Thy Mercy pardon her sins which were many, and hadst her great Love for Thy Mercy : O make me (a sinner as she was) penitent as I need to be, and a Saint as every Penitent should be ! Let me Redeem by my Love what I have Lost by my Lust, and shew my loving Affection to Thee, by my more pleasing Conversation before Thee. Let me have no will but Thine : A Heart according to Thy Mind and Mouth, as Carefull to Keep as I was Carelesse

to Break Thy Commandements. Let Mar. 8. 38.  
 no Scoff or Cross cool my Love to my Lu. 14. 26.  
 Saviour on Earth, that no Door,  
 no Bar may shut me from Him in  
 Heaven. Cast out of my soul all  
 devilish & deadly sins, and let Thy Heb. 1. 4.  
 Good Angels Assist me, and Thy  
 Holy Spirit Possess me, that with  
 Thy Saints I may love and serve  
 Thee as Those Holy Ones do. So let  
 me live and die. The Sinners Com-  
 fort, The Penitents Pattern, The  
 Saints Fellow, Hells Shame, Hea-  
 vens Glory, Mens Honour, Angels  
 Joy, Gods Care, and Christs Love.  
 And when I must die and no longer  
 live, Amongst Holy Saints and An-  
 gels live with Thee in the Glory of  
 Heaven, and love and laud Thee  
 for ever and ever! Amen!

Preser-



# Meditation against Apostacy,

(I.) IN RELIGION,

Upon *Joh. 6.68.*

*Lord to whom shall we go? Thou  
hast the words of Eternall life.*

**Joh. 6.66.** **O**ur Blessed Lord being left  
by many of His *Disciples*,  
which did not well enough appre-  
hend or affect His Doctrine, puts  
**Joh. 6.67.** it to His *Apostles*, *Will ye also go*  
*Os omnium* away? S. Peter (not as the Head,  
*Apostolo-* but Mouth of the rest) makes  
*rum. H. 55.* answer for all; *To whom should we*  
*in Mat.* go? Better Master we cannot  
have. For what beter then *Life*?  
What life like that *Eternall*?  
Thou *hast the words of both*. Wor-  
fer we must needs do. For to  
**Jer. 2. 13.** *forsake Life, is to embrace Death,*  
and

and to Depart from what is Eter- Mat. 25. 41  
nall to go to the Death which is  
Everlasting. Of this great and  
good *Lesson* Christ was the *Tea-*  
*cher*. From *the bosome of the Fa-* Joh. 1. 18.  
*ther* He was sent and brought it. Psal. 36. 9.  
The Father the Fountain and Joh. 1. 16.  
*Well* of life. Christ from Him  
*Conveyed* it by Taking Flesh, be-  
coming so the *Conduit* of it.  
Therefore was He a *Priest* to *Pur-*  
*chase* the Well. And a *King*, free-  
ly to *Bestow* the Water. And a  
*Prophet* to Proclaim, and *Preach*.  
All the *Colledge* of the *Twelve*  
were His first *schollars*, and other  
Disciples as lesser *Formes* in His  
*Schoole*. Saint *Peter*, as the most  
*Confident* (if not *Intelligent* of the  
*Twelve*) speaks at once his *Rea-*  
*son* and *Resolution* for not *Quit-*  
*ting* or *Changing* so Blessed *Mas-*  
*ter*: *Eternall life*? who better  
then it? The *Teacher* of That?  
who better then He? From  
both

both we go, if from Him. To whom then shall we go?

Saint Peters resolute Reason is both our *Warrant* and *Warning* not to leave that *Schoole* in which are the words of eternall life. The Church is that School (The *Plantation* and *Propagation* of the Twelve.) In It Christ still is and ever will be (though not in *Person* as with them now) in *Spirit* as He was *after*, with His *Apostles* *alwayes*, and amongst His *Disciples* *every where*. Out of the Church if they say, *He is here or there*, believe it not, or you believe not Him. Out of Church then and out of Eternall life, that's sure; And when we were Received in, to Reneague and Fall off to *Infidell Jewes*, *Mahumetans*, or *Heathens*, is to be shut and barr'd out. But not if in (in any) Church

Lu. 1. 79. which hath the words of Eternall  
A. 13. 46 life. We may be Disciples, though  
not

Mar. 28.  
20.

Mar. 18.  
20.  
Mar. 24.  
26.

Lu. 1. 79.

A. 13. 46

not of the *First* Form. We may be in the School, though not *Apo-*  
*stles*. We may be in the *Ark*,  
though not in the *Highest Deck*.  
And *blessed* we are by being in  
the School, and *saved* we are by  
being in the *Ark*. And if any  
within be so *fierce* and bold as to  
Throw all *out*, and *over-board*,  
which are not of their Form and  
Deck, that's not the way to be Sa- Lu. 6.36.  
ved and Blessed.

This God Pardon and Amend  
in the Church of *Rome*, or in the  
Fiery Spirits and *Furies* of that  
Church: All must be *Damned*  
Eternally who come not in Loy-  
alty to the Court, that are not  
and keep not of their *Communion*.  
Though else they want *The*  
*words of eternall life*. The Church  
of *England* when it cast off their  
*Corruptions* & laid by their *Usur-*  
*pations*, Kept all the words of  
Saving *Faith* in the *Three Christi-*  
an

an *Creeds*, and *Four General Councils*; The words of *Saving Life*, In the *Decalogue*, Comprehending all our *Duty* in Gods *Ten Commandements*; The words of *Saving Hope*, In the *Lords Prayer*, Comprizing all *Suits* in His *Six Petitions*: And as the *Words*, we keep the *Seals* of *Eternall life*, In the *Two Sacraments*, Generally and Undoubtedly *Necessary* to *Salvation*. As Her *Doctrine* is *Christian* and *Catholic*, so Her *Discipline* *Primitive* and *Apostolick*. *Bishops* were the *Apostles Children*, and they are our *Fathers*. *Priests* or *Presbyters* are *Bishops* legitimate *Issue* (not *Peers* but *Sons*) and they are Her *Children*. Ours as well as *Theirs* *Descend* from the *line* of the *First Bishops* and *Fathers*, and can and do as well *Prove* their *Descent* such, as *They* theirs from *S. Peter*. If *Bastardie*

die be laid to the Charge of ours by an undue *Propagation* of *Priests* from a Scandalous *Creation* of *Bishops*; That Black Mouth deserves not a Pen but *Scourge* to answer it. And were it Christian or Comely to cast ink at one anothers face, we might be Quit with some *Successions* of their Great Bishops, which look and are more *spurious*.

See *Mason*  
*de Minist.*  
*Ang.*

Go then (if thou canst) from the *Persecution*, not from the Church. To *forsake* a Church for the *Crosse*, is to leave it for wearing the *Cognizance* of Christ. Take *Grief* but no *Scandall* at the *Sects* and *Schismes* that abound: when the Church had her Scepter, they durst not shew their Heads. They are and go *Rebelloously* against Her Rule, and therefore are Her *Woe*, not Her *Reproch*. And whither if not to Heaven, canst thou goe to a Church

Mat. 10.

38.

I Cor. 11.

19.

Church Exempt by *Priviledge* from Danger of Schisme ; or by  
Rev. i. 23. Purity, from Distresse and Persecution ?

And if the *Tempter* come with the *Apostle* in his mouth, which seemes so fair, and takes too much with many, *The words of Eternal life are with the Church of Rome, Allowed by Her Enemies* a Possibility of Salvation ; Bite not too fast at that, but let them first Bite at this ; It is, because of that old Saving *Truth* and *Worship*, wherein they *Concur*, not for that *new Unnecessary* and *Uncatholick Doctrine* and *Practice*, wherein they differ from us. By *believing* more *Creeds* then the *Apostles* and *Apostolick* ; Receiving more *Councils* then the *Universall* ; By their *Adoration* to *Relicks* and *Images*, *Invocation* of *Saints*, *Communion* without the *Cup*, we believe them not to be

be *Saved* or *Saveable*; But by Belief of the *Christian Creeds*. Worship of *God*, Praying by *Christ*, *Communion* with Him. And therefore for this Mixture and *Poyson*, more Perillous to Souls and their Salvation.

So then for Doctrine to *Rome*, for Discipline to *Geneva*, if tempted to go away, with Saint *Peters* words make our Answer and Apology against the great Pretenders to *S. Peter* and *S. Paul* too: Whither shall we go? Thou Church of *England* (though a sad a True one of *Christ*) However it be with Thee for Thy Temporal, *Thou hast* (none better, none fuller hath) *the Words* and *Thing* of *Eternall Life*.

S

The



## The Prayer.

O Lord, who didst purchase to  
 Thy self a Church on Earth, and  
 founded in it a School to teach the  
 way to Heaven; And by Thy Holy  
 Spirit and Providence art, and ever  
 wilt be present and president in that  
 School, in and with Thy Holy Ser-  
 vants and Ministers appointed and  
 set apart to declare and deliver Thy  
 Truth: I blesse Thee that I am  
 born in so blessed a place as Thy  
 Church, and have in it the Words  
 and Seales of Eternall life, and  
 Thee in them: O let me never  
 leave my Lord! Suffer no Spirit of  
 Seduction or Temptation ever to  
 take or keep me out of Thy School,  
 till I can find Good better then E-  
 ternall Life. And since by Thy  
 singular Blessing, I am in a Church  
 which holds Thy Word pure with-  
 out equall Mixture of Tradition,  
 Thy

Act. 20. 28  
 1 Tim. 3.  
 15.

Joh. 16 13

*Thy Sacraments perfect without  
Mutilation, Prayers Devout with-  
out Superstition, Worship good with-  
out Contradiction: By a Disci-  
pline, Primitively Right without  
Alteration; let me not for Her  
Miseries forsake so good a Mother,  
nor for the Schisms & Rents in her  
Coat, Renounce so Holy a Body;  
But Those as the fruits of Hers and  
my sins, let me sadly bewail. And  
These, as the Foils of her former  
Beauty, wisely behold: That it may  
appear to be, not her Prosperity but  
Truth which I love, and that it is  
Thee (in her) and no Interests or  
Ends of mine which I serve. And  
that the Spirit of Discerning may  
may be seen in me, not judging of *Ioh. 7: 24.*  
things by Sense and shewes of right,  
but Reason and more Reall Evi-  
dence; nor valuing of Churches by *Rev. 3: 1.*  
what they seem, but are. And O  
Lord I beseech Thee shew mercy to  
my pcor Mother Church, and Re-*

move at once her Sins and Woes.  
And let her Children do her right,  
not to leave her for her Distresses,  
but to love her the more. Do Thou  
Lord Jesus love her, pardon, pity,  
and preserve her, and mercifully  
Restore her. And let thy Blessing  
with the Beauty of Holiness be in  
her and upon her, and all her Fa-  
thers and Friends, and Children of  
her and in her, who shed Tears and  
pour out Prayers for her, to Thee who  
art Head of the Church, and canst  
heal her. Lord in mercy help her!  
Help and Heal her Lord Jesus!  
Amen.

---

Col. 1. 18.

*Meditation against  
Apostacy,*

(2.) From G O O D N E S S E.

Upon 2 Pet. 2. 22.

*The Dog is turned to his own vomit  
again.*

**D**Oth He call *Men* Beasts?  
No: For Sinners are not  
*Men*. They are Endowed with  
*Reason*, sayes the *Philosopher*, with  
*Religion*, sayes the *Divine*. Nay  
the *Divinest Philosopher*; *Fear*  
*God and keep his Commandements*, Ecclef. 12.  
this is every man. To Act as <sup>13.</sup>  
*Sense* doth guide, and *Appetite*  
move, that is to be *Beast*. *Man*  
*being in honour hath no Under-*  
*standing, but is compared to the* Ps. 49. 12.  
*beasts that perish*. Not in *Death*  
more then the *Deprivation* of his

Understanding. For that is it which makes a man. *Brutality* of Mind as well as *Mortality* of Body forms a Beast. Both give a perfect Form; for which they have the Definition of Beasts that are such Men. *Naturall* Bruits or *unreasonable* Beasts. But *Monsters*, because made after the form, and manifested in the shape of men.

All are Beasts, but some are *Dogs*, the filthiest of Beasts. The unclean *Gentiles* were to the *Jewes*; The *Infidell-Jewes* are to the Christians. Which instead of *Believing* in Christ Bark and Bite at Him as mad, not Men, but Dogs. To His Crosse they did *Hunt* Him as so many *Blood-hounds*, and on it *Bait* Him and *Tear* His Flesh, and *Devour* His Blood. *Julian* (after) by S. *Hierome* is made a *Mad dog* for his rage and raving at the *Flock* of Christ;

2 Pet. 2.

12.

Jude v. 10

Mat. 15.

26.

Phil. 3. 2.

15. 22. 16.

Christ ; The Jews (before) were a *Kennell* full , let loose by the Devil with a fury no lesse then His, flying and falling on the *Lamb of God*. All Dogs are filthy, but not alike. At their *Vomit* there they are most filthy. And Sins and Lusts (the Ill *Humours* of the Soul) *The Superfluity of Naughtinesse*, this is the vilest *Vomit*. When cast out before by *Confession*, and false to after by a *Second Commission*, this is *To turn to it*, and be most vile. *Twice* vile, because *Once* before. By *Lapse* then, by *Relapse* now. *Turning* to Evil before *Repentance*, and *Returning* to it after *Conversion*. And most vile, because never till now so *much*. For this is to *shake* hands with God and Cast Him off, and that is to *strike* hands with the Devil, and Take him on. So *Seven worse Spirits* are let in to the Heart, and all

Jam. I. 21.  
-- Evomit,  
peccata.  
Orig.

Jude v. 12.  
Jer. 2. 13.

Lu. II. 26.

Sins made *seven* times worse to the Soul. We had power to *stand*, and stood, and are fallen for all that *Ability*. We had high Favour from God in the Gift of such *Grace*, and Fall off after such Obliging *Mercy*. We stood fair in the *Eye* of *Heaven*, and have thrown our selves into the *Armes* of *Hell*. We have *Divorced* our Souls from *God*, and have *Wedded* them to the *World*. The Holy Spirit is *Dismissed*, and the Evil One *Entertained*. All Former Goodness is lost, and nothing left but a Guilt of the loss, and all Aggravation of that Guilt. Better never be *Good*, then after *Bad*. Hypocrisie *Doubles*, Apostacy more then *Trebles*, Iniquity. And this in Manners (as the Commonest) is the *Worst* Apostacy. The *Ill* of that into Errour, is, that from the *Fall* to *Heresie*, there is a *Downfall* into *Pravity*. For Con-  
science

Heb. 6. 45.

Ezek. 18.  
24.

science is seldome saved good, if  
*Faith* suffer *Shipwreck*. And a *Blind* Tim. 1. 1  
 guide carries the Followers out of 9. 1  
 the way. And the *Affections* hard- Mat. 15.  
 ly foot it right, when the *Thoughts* 14.  
 are *erroneous*. And this *Fall* in 1 Tim. 3.  
*Life* often ends in a *Grovelling* of 9.  
 Error. And the Corruption of Heb. 3. 12.  
*Lust* fouls not onely the *Heart* in 2 Tim. 3.  
 the fall, but the mind with it. 6.  
 Therefore as *S. Paul* sayes (*Story* 2 Tim. 4. 3.  
*shewes*) Heresy to be a *Lust of the* Gal. 5. 20.  
*Flesh*. And Hereticks whoever  
 is their *Father* have it for their  
*Mother*. The *World* may push, but  
 the *Flesh* throwes them down. If  
 then we must flye ill as Hell, A-  
 postacy must be most Abhor'd.  
 For as the Devill Himself was  
 the first Apostate, and made the  
 second, and is Father of all Apo-  
 stacy, so his lot is the End of it.  
 And since he had no *Christ* to  
*Redeem*, no *Spirit* to *Raise* him  
 from his fall, and so did not Apo-



2 Tim. 2.  
25, 26.

Gal. 6. 1.

Pf. 19. 12.

state in Contempt of God and Christ; The man that doth, must have a *Double* Lot. But man out of Hell is not (even the most Devilish) a Devil. He by the Grace of *Repentance* may rise from his Fall. Return from his Vomit. Of *Dog* turn *Sheep* again. And of a *filthy* Creature be washed in the *Lambs* Blood, and made *clean* and *innocent*. So many in *Primitive* times *did*, and others *may*, and *do*. And man out of Heaven, even the Holiest, is not an Angel. He therefore may and will fall to former infirmities, and yet keep his state of Grace. That is rather a *Lapsing* then *Relapsing* to Evil. Not an Act of *Apostacy*, but *Frailty*. And I must take heed I bind not my Soul too hard from such failings, lest I tye my self to Inevitable Trouble, because to Absolute Impossibility. Good Prayers and

En-

Endeavours against all Ills and undue Acts do well, but not too great Vows and Promises. Which instead of setting the Heart free and full to the service of God, puts the Conscience into *Fetters*. He that stands shall do wisely to consider this, that a Trip is not a Fall from Grace, lest he lye in Distresse if he do not: And he that is fallen indeed, shall do comfortably to Remember this, that a fall from God may be Recovered, lest he wallow in Despair, if he do not believe it. Art thou fallen by the Weaknesse of the Flesh, and Strength of the Devil? Repent and Rise in the name, Eph. 5. 14. and by the Hand of God. So thou Jer. 3. 10. dost Defeat Hell, give Saints a Joy, Angels a Feast, and Heaven a Holy Day. Luke 15. 7, 10.

The

## The Prayer.

O Lord, who in Thy Goodnesse  
hast made me a Man with a Reason-  
able soul, and by Thy Grace a Chri-  
stian of a Sanctified spirit, let me  
not make myself a Beast by my Sen-  
suality. Of a Child of Thine let me  
not become a Goat for my Wanton-  
ness, a Dog for my Filthiness. Lust  
as Vomit let me loath, and above  
all, Back-sliding sins, which make  
me lick up my Vomit, and Thy Ven-  
geance with it. Before Thee let me  
be humbly vile in my own eyes, as a  
Dog unworthy the least Crumb of  
Thy Mercy, but against Thee let me  
not be wickedly vile, lest I be both as  
2 Sam 9.8 a foul and dead Dog before Thee.  
From Lust which makes so foul a  
Fall; From an evil Heart which  
will harbour such a Lust; From De-  
vils in whatsoever shapes, which  
Ro. 11.20 Tempt to have such a Lust in my  
Heart;

Heart ; From Pride which throwes  
down without a Devil ; Thou that  
hadst Temptation, but didst neither  
trip nor fall from Thy perfect pu-  
rity, Lord Jesus Deliver me.  
From so great a Guilt, and Wo, and  
Shame ever Keep me ! My Lapses  
pity, my Relapses prevent in me. If  
I do fall into any, let me not lye  
Impenitently : but from falling  
from a state of Grace & holy Course  
to a naughty and filthy Life, O suf-  
fer no Lust or Fiend to cause it in  
me. As the state of the Devil him-  
self let me behold and beware all  
such Apostacy ! Thou that art able Ro. 14.  
to make me stand, uphold me Lord  
Jesus ! Amen !

---

# Meditation against Inconstancy,

IN OUR BELIEF OR COURSE.

UPON *Ephes. 4. 14.*

*That we henceforth be no more children tossed to and fro with every wind of doctrine.*

*Act. 2. 2.  
Joh. 3. 8.*

*1 Tim. 1.  
19.*

**T**HE Spirit of God (at *Pentecost*) came as a *Wind*. And so *It blowes*, not by chance, but *where it listeth*. Whence, is easily known, and *whither*, and *wherefore*, It Comes from God, and Blowes to and for Heaven. All Souls *Bound* and *Embarqu'd* Thither, *Saile* and *Arrive* at that Blessed *Port* and Place by the *Favour* and Power of this, and onely this *Wind*. All good *Doctrine* is

a Blow, and every Truth a *Breath* Verit. is a quocunque dicitur à spiritu sancto est. Joh. 16. 13  
of This Spirit, called therefore, *The spirit of Truth*; because all is  
(as in It) from It. For the Truth of *Things* is in Gods *Mind*, and  
the Truth of *Words* is in Gods *Mouth*, and those two are all. And  
God and His Spirit are *one*, which  
is both *Gods* and *God*.

Acts 4. 4.

All *Wind* is a kind of Spirit,  
which we *feel* but do not *see*. But  
this is not *Intellectuall*, but blows  
*naturally*. Intelligent Spirits Act  
and *Breath* *voluntarily*, but are  
not all Gods, because many of  
them are Blasted with Errour and  
Ill, and move Irregularly. All  
Regular and Religious Spirits are  
moved from God, and are His  
Works and Gifts, but none can  
be said to be the Spirit of God,  
because they are the Spirits of  
Saints who are but Men, and not  
as that of God is, *Essentially*. It  
is then not the same, but another  
from

from God, but what *Mouth* or *Heart* soever is moved in Truth, and to Good, there the Spirit of God breathes, which is the Principall Agent in all good Acts, and the first *Mover*. And those Doctrines are and must be Divine and Infallible Truths, which are delivered by Pens or Tongues possessed of Purpose, and Acted and Guided by the Holy Ghost, because they write and speak by His Inspiration. Therefore Holy Prophets and Apostles are to be Heard and Believed in their Words and Scriptures as God Himself; made therefore Organs of the Holy Ghost, and Gods mouth.

But not all that pretend to theirs and Gods Spirit. And a matter of good Wisdome and great Concernment it is, to Discern Spirits, which are, and which are not, Gods. And no better way

way then that : To *Remember where* It was, and Consider *what* It is. As Breath is in mans Mouth, Gods Spirit is in His Word. As the *Procession* of it, so <sup>2 Cor. 3. 8.</sup> the *Inspiration* of us is from the <sup>Joh. 16. 13.</sup> Father and the Son in the Holy <sup>Joh. 16. 15.</sup> Prophets and Apostles, which as Two Lips make up the Mouth of God. The Scriptures are the Coasts from which these good Winds come. If they blow besides or against them, they are not of God, they are not good. <sup>Isa. 8. 20. Gal. 1. 8. 2 Joh. ver. 10. Rom. 1. 4.</sup> And if they be Thence, there is no error nor ill in the Breath, as there is none in Gods. Nor in the Spirit of God, which is the Spirit of *Truth* and *Holinesse*, and cannot move to what is false or foul. What doth so is Another from It. And crosse to Him. So not Gods, because as Himself, His Spirit is One, and His Mind is Himself; but so there should <sup>Eph. 4. 4, 5, 6.</sup> be



Heb. 13. 9. be Two. The Doctrine of the  
 1 Tim. 3. 10. Spirit is *Diverse*, never *Contrary*  
 to it self. For God is ever the  
 same, and One. What blowes  
 Ps. 102. 27 against God and Heaven, is a  
 1 Tim. 4. 1 Wind from the Devil and Hell.  
 What is *To* and *Again*, is not  
 from God. If *Tossed to and fro*, the  
 best of the Spirit is but Mans.  
 Heb. 5. 14. This *Spirit of discerning* Spi-  
 rits, should possesse all Christian  
 Souls. And the Wind of God be  
 so well known, that we should  
 not be Moved, much lesse Tran-  
 sported, by any other Spirits. For  
 Mat. 3. 12. we are not *Chaff* but *Wheat*. Not  
 Lu. 12. 29. Weather-cocks (Phanes) but  
 Heb. 3. 4. Houses and Temples. Not to be  
 Jam. 1. 6. *Meteors*, \* but *Stars*. Not *Waves*  
 Heb. 5. 14. but *Rocks*. Not Babes in Know-  
 2 Cor. 14. ledge, but Doctors. Not *Chil-*  
 20. *dren* for Ignorance, but Men. And  
 \* μη με- if not for Duty, for *Peace* sake we  
 τρωσιζε- should. For our minds else are in  
 δε. perpetuall Motion, and we like

Tennis

Tennis Balls ever upon the toss, never at rest. For *Honour*; for why should my Thoughts serve as Feathers for every Mouth to play withall, and my Mind as a *Foot-ball* for every Foot to spurn? My Heart a Prey for every Hand <sup>2 Pet. 2. 3.</sup> to take? Nay for very *Happinesse* sake; For where the Mind is Indifferent, the Spirit is not Resident. And my Blisse in the way, and at my end, both depend upon the Conduct of the Holy Spirit.

God be mercifull then to us and our Times! More Bodies when Christ came were not possessed with Ill Spirits, then Souls <sup>Mic. 2. 11.</sup> are now with *odde* ones. Every Spirit that blowes moves us. Every Wind that stirres drives us. Every Drumme that beats to Novelty gets *Voluntaries*. Every Trumpet that sounds for Heresie finds *Followers*. *Æcebolius* His Ghost

Ghost haunts many. They have been in Religion, Wrong and Right, and Right and Wrong again. God give them at last with Him to Repent with due shame and woe, and to Come and Continue Right. As if we had no Care to come to Heaven, or no doubt that all Winds would waft us to that Holy-Happy Port; our Souls saile with any. The *high* wind of Power, or *fair* wind of Prosperity carries away many. The *side*-wind of Faction most. The *foul* wind of Lust all. Where Profit blows, or Pleasure breaths, or Honour moves. Nay the Basest, & Filthiest, and Shamefullest Profit, and Pleasure, and Honour, that's our wished loved wind. And if in a Church, and from a Pulpit, though from a Spirit as far from Gods as Heaven from Earth, we hoise up our Hearts as Sails to take in the Breath, and

2 Tim. 3. 9

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Commonly, whatever it be, are for the Next wind, and Away we go with it.

This Ill Spirit of Giddinesse of old did much haunt and hurt the Church. The Apostles therefore prescribe so oft and much against it. They who had the great Cure and Care of Souls, and knew this Malady was fatall to some, might prove mortall to many, use all Arts and means to Prepare and Confirm their minds against it. And for that end did Contend and Labour much to Keep and Cast Ill Spirits out the Church, lest weaker Souls should be Blasted in it. St. Paul discovered this *Vertigo* at *Ephesus*, and doth Intimate both the Cause and Cure of it. They were *Children* (that was the Cause) They must be *Men* (that will be the Cure.) Men of Heavenly Minds, *Establish'd in the present Truth*;

1 Joh. 4. 1.

2 Joh. 2. 9.

Jude v. 4.

Tit. 3. 10.

2 Pet. 1.

12.

and

Heb. 13. 9. and of Holy Affections, *Established with Grace* (that is to be Christian men ; ) and this will make a perfect Cure. For God is the *Center* of the Soul. The Heart is that which sets man on his

Ps. 112. 7. *Center*. Religion which binds man to God, brings the Heart to His Center in God. And Truth and Grace, Sound Judgement, and a Sanctified Spirit, these two take up all Religion. Errour, if Capitall, shakes ; Lust, if more mortall, quits the hold. For God the Center being the First Truth and Chief Good, the Soul cannot fix on Him, if they be fastened on. Hence *Catechizing* is so much Commended, because it founds the Mind in Christian Truth, and *Humility* Commanded, because it grounds the Heart in Grace. That layes the foundation *right*, and this *low* ; and so both bear up the House, and keep

Gal. 6. 6.

Heb. 6. 1.

Jam. 4. 6.

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keep the Soul fixt and sure from either falling or wavering. Childish Thoughts and Lusts (as all Erring and Earthly ones are) which shew us not to be as we should be (*Men*) these make us Tossed to and fro with every wind of doctrine, as Toies and foolish Frights draw and drive away Children.

### The Prayer.

O God, who hast made me a Man and a Christian, and so one of Thy Children, let me not be a Dwarf amongst them, nor a Monster instead of such a Man. Having in the age of a Man, the wit of a Child, and standing at the stay of a Babe, when I should be a Tall man in Christ: If not for Shame, for Fear let me have a wiser and stronger Soul. Lest as a silly Bird it be caught in every seducers Snare, and as a wandering Bird

Heb. 5. 12.

I Cor. 16.

13.

Eph. 4. 13.

*Bird be in perpetuall danger, and never at rest. And as one not settled in any Religion, be judged of none. And go not forward in my Conversation because at a stand for my Religion. Not daring to do what I doubt to be Right, or Presuming too much, if I do what I doubt; Having no Comfort, because no Conscience and Constancy in the best things which I think and do.*

1 Sam. 10.

3.

1 Sam. 28.

7.

2 Sam. 3.

1 Sam. 30.

6.

Gal. 1. 6. &

3. 3.

Rev. 2. 13.

*Let me not be one man at Bethel, and another at Endor with Saul, but in Hebron and Ziglag one and the same man with David: Not with the men of Galata be Fickle in Faith, betwixt the Jewish and Christian; but as the Saints of Christ at Pergamus (even where Satan had his Throne) Holding fast his Name. Let no Wind of Doctrine but from Heaven, drive me, no Spirit but of God move my soul. Let Thy Holy Spirit be my Card, Thy Holy Word my Compass,*

pass, and Thy Holy Apostles my  
 Pilots; Bind my Ears to their  
 Mouths, whose Doctrines and Do- 2 Cor. 11.  
13.  
 ings are most Apostolick (not as  
 false Teachers in pretense, but re-  
 ally and reasonably so.) A pure  
 Mind from Error and Ignorance,  
 and clear Heart from Lust and Ill,  
 make me O God of Truth and Grace.  
 So shall my Soul fix on Thee. No  
 Seduction nor Temptation shall hur-  
 ry me in the way to Hell, or stagger  
 me in the way of Heaven. And so  
 my soul shall at last Arrive with  
 Thee, and Rest in Thee, where no  
 Infirmary or Enemy shall move or  
 remove me; fixed on the Rock of  
 my Salvation in all Felicity to all  
 Eternity. So be it for His sake who Heb. 13.8.  
Pl. 102.27  
 was yesterday and to day, and the  
 same for ever: O Thou who dost  
 never change, but art ever the  
 same. Even so be it to Thy Servant,  
 for Jesus His sake. Amen.

T

WHOL-





VV HOLSOME

MEDITATIONS

FOR

SICK BODIES,

Raised from the Estate  
of Three Sick Saints;

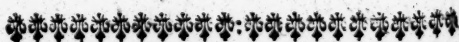
Bodies sometimes sore-  
ly Diseased on Earth,

and now Ever Blessed

Soules in Heaven,

*Job, David,*

*Hezekiah.*



# I. Sick Job, or Job's Consumption.

*Job 19. 25, 26, 27.*

*I know that my Redeemer liveth,  
and that he shall stand at the lat-  
ter day upon the earth.*

*And though after my skin, worms  
destroy this body, yet in my flesh  
shall I see God.*

*Whom I shall see for my self, and  
mine eyes shall behold, and not  
another, though my reins be con-  
sumed within me.*

**J**ob's Body then was in a Consum-  
ption. No wonder when not the  
Stone, Strangury, Gout, Dropſie  
(two or three, or four, but) *ten*  
of the greatest Torments & Ma- *Bolden. 7 on*  
ladies of mankind, are observed  
and numbred up in him. And no  
T 2 wonder

Job 2.6.

wonder at that, when (life excepted, which must not be touch'd) God Commissions the Devil, to do what he will or can to his Body.

Job 1.11.

Touch he could not an Ox, an Ass, a Sheep of *Job's* without Gods *leave* (much lesse a Limb of his Body, or Hair of his Head, but by *Permission*.) But having got *license* for the whole, from Head to Foot, no part shall want pain, every Member shall have Mischief. The *But* of Satans Malice shall be filled with his poysoned Arrowes. That by those Extremities on *Job's* *Flesh*, he may (if possible) provoke his patient *Spirit*, and distemper his holy Soul. This was the Devils *aim*. That the *mark* which he shot at.

The wonder then is, That God (a most Gracious Lord) should give up His good Ser-  
vant

vant into his enemies Hand. The *Job 2. 6.*  
good Gods professed Foe, the  
good Mans mortall and Enraged  
Adversary.

God would teach us by this  
piece of His *Providence*, not to  
doom others for *Reprobate* Souls,  
because they have most *Misera-*  
*ble* bodies. Nor to deem our  
selves *Butts* of Gods wrath, be-  
cause stuck full of the Devils  
*Arrowes*. It is not evidence e-  
nough to pronounce our selves  
or others *Castawayes*, because our  
Bodies shew us to be wretched  
*Lepers* or *Lazars*. The mark of  
Misery doth not exclude us the  
Fold of God, it admits us into  
His Sheep fold.

Afflictions are sometimes *Tri-*  
*alls*, not *Judgements*. The Sick  
Bed is not alwayes Gods *Gaole*,  
but His *Field*. And we on it not  
Gods *Prisoners*, but *Champions*.  
The best Soul on earth hath *Job 23. 7.*  
T 3 the

the worst Body in it.

Wofull, but withall *Foyfull* too. He is it, He knowes why He is. *I know that my Redeemer liveth.* A Redeemer he hath at present for his Soul, at last of his Body. A *Kinsman*, Allowed by Lev. 25. 49  
Mic. 5. 2. Law to Redeem. Who lived from all *Eternity* as God, and from and before the *beginning* of the world as Man (in the Appointment of God.) *God-man*, 1 Pet. 1. 20 who lived to doe good to Man, before he was born of Mankind. And though after, it was His lot (as *Mediatour*) to fall by Death, and lye in a Grave, before Three dayes past He did *Arise* and *Ascend* to Heaven, to possesse the Purchase of His Redemption and ours. And thence shall *Descend* to Earth to *stand* and *judge* the World.

And although, after Diseases have *fleed Jób's skin*, and *torn his flesh*,

*flesh*, what remaines shall be to  
feast Wormes (which shall have  
less to feed on, because so Torn  
and Flead) yet *In his flesh* (that  
miserable, macerated, and man-  
gled Flesh, for Substance the  
same, but for Quality another,  
and far better Body) *he shall see*  
*God*. Not as a *Foe*, but a *Father*.  
In Christ, not as a *Judge*, but a  
*Redeemer*. With a Beatifical *face*,  
and *eye* of Gods and His. Even  
those eyes which were then sunk  
in their holes, and after to be clo-  
sed with Death and Mould, never  
more to see man on earth, *With*  
*those eyes shall he see God*, and  
Christ for himself, and not *ano-*  
*ther*. For Blisse is no more to be  
seen with others eyes, then to be  
wrought with others hands. Him-  
self therefore (no other) with his  
own eyes (none else) shall to his  
Eternall and Infinite Blessedness,  
see God then, though now, *His*

*reins be consumed within him.*

No *Cordiall* in Sicknes to *Job's*. The Sight of Blisse above, against the Sense of Woe below. When Death is a *Call* to Heaven, Diseases are our joyfull *Summons* to Death. Hope of Eternity devours the Grief of Misery. No *fainting* of Spirits under all those burdens of the flesh, if we take but this Cordial. S. *Paul* gives it us, as it was taken by *Job*.-- *Therefore we faint not.* The Renuels of the Inner man support the Decaies of the outer.

2 Cor 4.  
16.

No Compare betwixt a *Moment* and *Eternity*. No Concord between *Levity* and *Gravity*. Our *light afflictions* which are but for a *moment*, work for us a far more eternall and exceeding weight of glory. But how does this Cordial work? As the Eye is set upon Eternity. *Whilest we look not at the things which are seen, but at the things*

*things which are not seene. And why? For the things which are seen are temporall, but the things which are not seen are eternall.*

Lord ! If Thou send me *Job's* Sicknes give me his *Cordiall* too, I beseech Thee. So good a life on Earth, as will assure that blest one in Heaven ! And then for joy or Woe, Health or Sicknes, Do what Thou wilt, dear Father, with Thy Child and Servants life.

### *The Prayer.*

*O Lord, if Thou send me Job's Misery, give me his Patience. If mine be not more, let me not be Impatient for less. If my Misery be less, let my patience be the more. And that I may have Job's Patience, let me have his Conscience. A heart so sound before Thee, that whatsoever wound's shall be in my Estate or Body, I may not bleed desperately. If we be*



on me, let not Sin be in me ; Hypo-  
crisie within, or Profaneness with-  
out ; That taking away the sting, I  
may not feel the Serpent bite me,  
though it touch me. So shall I have  
Ps. 23 4. [ with Thy Rod, Thy Staffe to support  
me ; Job's staffe for his burden.  
Whatsoever my load is, let that staff  
lye by me, let Thy Grace and Mercy  
uphold me for His sake, who is the  
Onely support of my soul and hope of  
my Salvation, Jesus Christ our  
Lord, Amen.

# II. Sick David, or David's Ulcer.

*Psal. 38. 5, 6, 7.*

*My wounds stink and are corrupt  
through my foolishnesse.*

*I am brought into so great trouble  
and misery, that I go mourning  
all the day long.*

*For my loines are filled with a sore  
disease, and there is no whole part  
in my body.*

**M***Y wounds stink? Diseases*  
*are the wounds of life. Dav-*  
*ids are not from Mans but*  
*Gods sword. He heals, He wounds,* Deut. 32.  
*Man is struck with Sicknesse, God* 39.  
*Smites. Infirmities are his Ar-* Ver. 2.  
*rowes. They hit not our Bodies,*  
*but as aimed and shot from His*  
*hand. Davids loins were filled*  
*with them, no limb was free*  
*(There*

*(There was no whole part in him.)*  
 The whole Body was but one  
 Ulcer. He went mourning all the  
 day long, (not an hour of ease.)

Nor was the Disease onely  
 sore, but loathsome too. His wounds  
 stink. They do not onely smart,  
 but smell. And no marvell. They  
 rot whiles he lives. Not mortifi-  
 ed, but putrified. They are cor-  
 rupt. And how is this? Through  
 Gods Severeness? No, but  
 Ver. 3. Through his foolishnesse. No rest in  
 his bones by reason of his sin. No-  
 thing but Painfulnesse and Noi-  
 somenesse in his Body, but by his  
 own foolishnesse.

Wickednesse is Foolishnesse.  
 Gen. 34. 7. Filthinesse is Folly in Israel. Da-  
 Deut. 22. vid was fool'd by Lust, and there-  
 21. fore is filled with Sicknesse.

He fouled anothers Bed with  
 his Body, and for that doth wash  
 Psal. 6. 6. his couch with his teares. All the  
 night long weeping at last for his  
 wan-

wantoning in the day and night.

His eye roves from his roof, his <sup>2 Sam. 11.</sup> bed must be watered for it.

Repentance is the best fruit of Wickednesse. It ends in Teares or Fires. Sicknesse is the least pain of Sin, it brings forth Death <sup>Jac. 1. 15.</sup> (without Repentance) Bodies and Souls both Eternall Death. So Sin makes us twice fools. The first folly of Man is to misse of God, his *End*. The next is to fail of Comfort in the *way*. And in it we commit such foolishnesse. The first Sin (*Adam's*) was the *Originall* of all our Woe. And the Second (our own) is the *Spring* of our Wretchednesse. Our losse of *Foy* in Heaven, and *Comfort* on Earth, both flow from that Spring. The Pains of Hell and Earth run both from that Originall. *Dauids wickednesse went over his head*, and because his Guilt, his Woe was *intolerable*. No wonder <sup>Pf. 38. 4.</sup>

Am. 2. 13.  
Mat. 37.  
46.

der when God Himself is pressed under our sins, and the Son of God cryes out as oppressed under them, if we sink in our Spirits, and our Bodies grone, and bow, and break under the burden.

Yet sin we will, come Sicknesse, come Death, come Pains, come wounds, come what will come, *That's our foolishnesse.*

Psal. 38.  
18. 13.

To keep from Sin then, is our *First* Wisdome, and to go from it, our *Second*. So *David* got away by *Repentance* from his sin, and above his Woe, by *Patience*, That takes the *Core* out of the Wound, and this applies a *Plaiſter* to his Sore.

No Plaister to Patience for the Wounds of Sicknesse. No Patience to that which is prepared by Repentance.

If it be just what I suffer, why do I complain? The *Prophet* silenceth that in his loudest Lament-

mentations ---Wherefore doth a Lam. 3. 39.  
 living man complain, a man for the  
 punishment of his sin? The Church  
 professeth as much in her deepest  
 Distresses (The Insults of her E-  
 nemies) in her greatest Calami-  
 ties. *I will bear the indignation of* Mic. 6. 2.  
*the Lord, because I have sinned a-*  
*gainst him.*

Nay, it's *Mercifull* what I en-  
 dure on earth, if Sin deserve the  
 Sufferings under it. It's *Favour* 1 Cor. 11.  
 to come off with a Rod for a 32.  
 Sword. It's *Clemency* to com-  
 mute the Pains of Hell for Woes  
 on Earth. It's *Bounty* to accept a  
 Moment for Eternity.

*David* therefore thanks God  
 that he was struck Sick, not Dead.  
*The Lord hath chastened me sore, but* Psal. 118.  
*he hath not given me over to death.* 18, 19.

*S. Austin* prayes God to Cut  
 and Cup, Wound and Burn, and  
 do what he will with his Body, so  
 that He will Eternally spare his  
 Soul.

The

Lam. 3. 22

The Church doth proclaim it, not for a Simple Pity, but a multitude of Enlarged and Continued Mercies, that they were not consumed. Though never Nation on earth before them, was so plagued and confounded, crying out of the dungeon of her greatest darknesse, & deepest discontentedness. -- *It is of the Lords mercies that we are not consum'd, because his compassions fail not. They are new every morning, great is his faithfulness.*

Law, Temple, Throne, Countrey, all was gone, yet in their Captivity they live; They are upon so ne, though not their own earth; It's Mercy, it's Mercies they are not utterly and eternally consumed.

O Lord, if for my sin I must have some, let me have Hell in my Bed (day and night tortured with diseases.) Let me have Hell

in

in my Conscience (Tormented with the Fire and worm of Guilts above all bodily Tortures.) Let me have *Two* Hells, Two hundred Hells on earth, so that I may not have that *One*, that fearful one under it.

*Psal. 6. 1.*

If I offend, Correct me in Mercy, not in Thy Fury. With Thy *Rod*, not with Thy *Sword*. If my Sicknes be Thy Rod, and my Sin wound me, give me the Plaster with the Sore. The Patience of a Penitent for a Sinfull Soul. Patience, Patience I beseech Thee, for *Jesus Christ his sake*, Amen, Amen.

**The Prayer.**

*O Lord, if I do sin as David did, why should I not think to suffer like him? If I sin more, and grieve my God, let me more quietly beare my Grief. Whatever my punishment is, how bitter soever on earth, let me not suffer*



suffer that which is without end or ease for ever. Let me rather roare in Bed then Hell; since Guilt will make me cry somewhere. And with my Cry let my Prayer come before Thee for Thy pardon to my sin, and pity to my misery. Preserve me in it, till Thou please to Deliver me from it. Since I pay so dearly for the folly of my sin, make me wiser then to buy such pleasure with so much pain. Of my Body, and (without Thy Mercy and my Repentance) of Soul too, in all Extremitie to Eternity. From That deliver me whatever Thou inflict upon me. From This (if Thy will) which is so grievous to me. For His sake, who is the Deliverer of us from wrath to come, Jesus Christ our Lord. Amen.

1 Thes. 1.  
10.

### III. Sick Hezekiah, or, Hezekiah's Plague.

*Isaiah 38.13.*

*I reckoned till morning that as a lion  
so will he break my bones.  
From day unto night wilt thou  
make an end of me.*

**P**ROBably the Plague was Hezekiah's Disease. The Plaister of Ver. 22. Figs and the Boile, make it guessed to be the Pestilence. A Raging and Roaring Sicknesse it was, by the shape wherein God appears in it (*As a Lion.*) That did not onely tear the Flesh, but gnaw the Bones (The cruellest Extremity which could be felt or feared, an Angry and a Hungry Lion.) And without all ease or intermission too. From morning to night, from night to morning. *From day*

day unto night, he reckons till morning, it will make not an assault and breach, but a prey and havock, an utter ruine, and *absolute end of him*. (A mortall and perpetuall Malady) so he reckoned.

Ver. 1. But without the Lord of Hosts, the God of Health and Sicknesse. True, the Lion was set on by God (*Set thy house in order, thou shalt die.*) Peremptorily, he *shall*. And with a Duplicate, *Thou shalt not live*; But taken off too by the same Hand (Gods) and the same Mouth (the Prophets.) Indeed Gods hand was taken off by *Hezekiah's*. He *weeps*, he *prayer*. Even God Himself is conquered by those hands. But not by every ones, but *Hezekiah's*. Who else would not take the Lion off?

Who would die of Sicknesse, if Prayers and Tears could make them live? *Hezekiah's* it was that did plead, as well as weep and pray.

Ver. 2, 3.  
Numb. 14.  
12.  
Gen. 32.  
28.

pray. That made a *plea* for his life which every one cannot draw. From the goodnesse of his life, for the Respit of his death. *From the uprightness of his heart,* Ver. 2. for the Preserving of his life. For Gods Mercy, from his Truth. For a longer course on earth, from his *holier* one before heaven. This makes him hope a *Reprieve* from the Sentence of God. That makes him pray for it. And to very happy purpose. For though the *Doom* was pronounced *Peremptory*, it was meant *Conditionall*. And that *Reserve* God kept in Ver. 5. His breast, to renew the Kings Lease upon that Condition, That he should so Weep, Pray, and Plead. And the *Belief* of it lived in *Hezekiah's* breast. He did not lie down in despaire under the dreadfull Message of his Death, but *raiseth* up a good Spirit of hope, and from it seeks and finds

a *Grant* of life. So the good man strives to have the same will with God, and the good God doth please to have the same mind with him. And a Blessed meeting is made of their minds and wills, as if both had but one Bosom and Heart.

Ver. 14.

And now for the *Chatters of a Crane, and mournings of the Dove*, Hezekiah *chants* like an Angel his Hallelujah's out, and *sings* Hymns and holy Anthems *in the House of God*.

Ver. 20.

Out of Heaven, no Cordiall in Sicknesse like a good Conscience. And no Conscience so Cordiall as what is *extracted* out of a good life. To remember our selves of a holy Course, and pray God to remember it. Lord, if thou sendest to me sad Maladies as *Messengers* of Death, & Sicknesse as *Prophets* to my Body, to bid me set things in order and die; let me

Ver. 3.

me give them *Hezekiah's Entertainment*. Not despair, but hope. Not presume, but use means of life. Let me not roar, but pray. Not fret at it, but weep. Not question, but plead to the Bill. Not slight, but peruse the Message.

And before the sad Messenger or Message of Death shall come, let my Cordiall be ready. That when the *Lion* shall be on my bones, the *Lamb* may be in my bosome. The *Lamb of God* by my Faith in his *Blood*, and quietnesse Rom. 5. 1. of Soul by the *Peace* of His spirit. The Comfort and Courage of a good Conscience. *Amen.*

### The Prayer.

O Lord God, if Thou smite my Body with the Pestilence, keep the Plague out of my soul. The Pestilence of a guilty Soul, and Heart struck with Guilt. Whatever my  
Plague

Plague is, let me see it sent from Thy Hand, and how peremptory soever the Message seems, let me not despair of Thy Help. Thou canst Heal, who dost Wound, and wilt Revoke Thy Sentence if I sue for Thy favour; Nor let me presume to ask without use of means to obtain. O Lord heal me, for I am sick, & let my penitent Tears be my Cordial waters to Comfort me, till Thou help me: And moving Messengers to Thy Mercy to pity me, and make haste to my help: And if Thou dost graciously please to Renue my life for further yeares, let me not forget my self and Thee so far as to be lift up against, or above what I ought to do and be, lest failing of that small Rent, Thou take away my Lease, or load it with such Incumbrances, as I shall make it a mercy to have it taken from me. So let me hope, and do, by Thy Grace and Mercy, Good God, for Jesus Christ His sake. Amen. The

The summe of these three Meditations, as an Elixir extracted out of all the Cordials and Prescripts, and Practices used and received in them all.

Three great Persons all these were, *Job* a Prince, *David* and *Hezekiah* Kings. He the greatest man of the *East*, and They, not the meanest Kings of *Judah*, or the *World*. And they were all as Good as Great. *Job* the Best man in the *Earth*. *David* the Best King in the *World*. And *Hezekiah* in all things like unto *David*. Yet as all of these are Dead, they were Sick all, and all of grievous Sicknesse.

1. If Greater, then be not Prouder then others. If we be above them in some things, they are even with us in others. In the Best things they are our Equals,  
U (Christs



(Christs Blood and Heaven.)  
 There is one Saviour and Salvation for mean and great. All in  
 Col. 3. 9. God and Christ are Peers. In the worst things we are their fellows, Sicknesse and Death. The Portall and House are of equall Passage for all. All mankind is laid and  
 Eccles. 7. 2 levell'd in the Grave. Kings have no Prerogative over Sicknesse.  
 Lu. 16. 22. Beggers are Coheirs of Happiness. The Power of more Goodness is all the Priviledge of Greatness.

2. Hath the Saint then no Prerogative above a Sinner? none from the two Common Beds of Mankind (of Sicknesse and the Grave;) Their Priviledge lyes another way. No Kings (except such) have like Prerogatives to the Saints.

God is their Father, Christ their Brother. The Holy Ghost their Comforter. Angels their Guardians.

dians. Saints their Associates.  
Death their Desire. The Grave Phil. 1. 23.  
their Rest. The Bar their Joy. Revel. 14.  
God their Portion. The Trinity 13.  
their Propriety. Heaven their Lu. 21. 20.  
Home. Eternity their Term. Joh. 17.  
21.

Before Death their Prerogative is much. At it more. After it most. But from Death and Diseases none. By Death they have, from it they have not.

Come it as it will, by the Common Arrow or Sword (naturally or violently, by Infirmary or Accident.) Come it as it may (quick or slow, by wound or weakness, a lingring or a hastening pace) it Rev. 2. 10 is the Coronation of a Saint. It puts his Soul in Glory, when his Body to the Grave. And there the Body goes to bed, assured to Rise and Unite with the Soul in Glory, and to make the Person Complete man Crowned, then with Immortality, both Soule and Body.

O Lord, If the worst of Sicknesse  
be to die, and the best of Death  
to live for ever, Welcome  
Sicknesse, Welcome Death in  
the name of the Lord ! I will  
no more fear Death then Hea-  
ven. Nor to be Diseased, then  
to be Blessed. Since that is the  
Door of Heaven ; and this is  
the way to that Door.

*Job, David, Hezekiah,* were all  
Sick, are Dead, and in Hea-  
ven.

---

## *The Saints Death a fair Dismission.*

(I.) Meditation of the good  
in Death,

Upon *Luke 2.29,30.*

*Lord now lettest thou thy servant  
Depart in peace, according to thy  
word. For mine eyes have seen  
thy salvation.*

**D**Eath then is a *Dismission*. Ro. 7.24.  
The Body is the Souls *Pri-* σῶμα  
*son*; So it is a *Deliverance* from a σῆμα.  
*Gaole*. The Body is the Souls 2 Cor. 5.1.  
*Sepulchre*; So it is a *Resurrection*  
from a *Grave*. The Body is the  
Souls *Burden*; So it is an *Ease*  
from a *Pain*. That is not all; *Cor-*  
*ruption* makes the *Prison loath-*  
*some*, the *Grave noisome*, the *Bur-*  
*den wearisome*; And by that it is  
U 3 *chained*

Ro. 8. 21. *chained* to the Body, Death breaks that Chain. From the *Acts* of Sin, the *Bandage* of the Soul. And from the *Enticements* of Corruption, the *yoke* of that Bondage. For these are done and Rise against the *Sovereignty* of the Soul, by the *strength* of the Members, and *motions* of the Body.

Rom. 7. 5.

9. 23.

Pf. 68. 10.

This Dismission is by God the *Lord* of Death. Till He Dismiss us we must not *Depart*. That's not to *leave* but *break* the Prison; and not to *quit* but *change* the Gaole. For a worse too, a better; Hell for a Grave. That is or should be with Horror. This is *In peace*: *Assurance* of Gods *Favour* the *Seal* of Peace, and *Quiet* of mans Mind, the fruit of that Favour.

This is the *Devout*, not the *Debaucht* mans Priviledge. He that lives in *War* with God, cannot die in His *Peace*. Death is not a *Dismiss-*

*mission* but *Commission* of his Soul. From the *Bodies* to the *Bottomlesse* pit. *Simeons* Security was the Having his Saviour in his *Armes*, not under his foot ; and in *Him* his *Eyes* saw *Gods* *salvation*. And for that his Heart doth not *Abhorre*, but *Invite* Death. His *Fiat* is ready for *Gods* *will*. Now *Lord* (even when Thou wilt now) for I have *Embraced* Thy *Christ*, I have *felt* Thy *Word*. (I have had a *sight* of my *Lord*, an *experience* of Thy *Truth*) *Mine eyes* have seen *thy* *salvation*.

It was the *Arms* of his *Faith* (not of his *Flesh*) which laid hold on his *salvation*. Those may hug the Body of Christ ; These hold Him as a *Saviour*. So do Thy devout Servants O Christ ! Their Hearts are for none but Thy *Embraces*. Thee, and what is *Dear* to Thee, Thy Church, Thy Children, Thy Ministers, Thy Mem-  
U 4                      bers,

bers, Thy Sacraments, Thy Services, Thy Word, Thy Worship; What is with Thy *Will*, and to Thy *Honour*, These are the *Desires* of Their Soules, The *Delights* of their Hearts; These have the *Value* of their Minds, and *Vigour* of their Spirits; These they Entertain with all their love and strength; And for Thy sake *All*, and so Thee, in these. Thou dost therefore *let them* (as *Simeon* did) *depart in peace*. O let me love and serve Thee as He did, that I may possess the Peace which he had. When I must die, make good *Thy Word*, *shew me my Saviour*, *let me so depart*.

The

## The Prayer.

Mercifull Lord, give Thy Servant Simeons death. When the Hour comes that I must, Quietly and Comfortably to depart. That I may have his Death, let me have his Faith; Thy self in my Heart, and Thy Son in my Eye; That I may have his Faith, let me have his Life. A Simeon that I may die, a Simeon let me live. A Devout man in Thy Temple, and a just one out of it. Have Thy Holy Ghost within me, and Thy Heavenly Promise before me, and with a hopefull and patient Piety wait for the Joy and Comfort Thou dost promise. Thee O Christ let me Embrace and Hold in the Arms of my Faith and Love till I die, that Thou maist Embrace and uphold me in the armes of Thy Power and Mercy at my Death. O make me Thy Servant

Luc. 2: 25;

26.

Heb. 1.

36.



now, that Thou maist be my Salvation then. Let me not fancy Thee in me, but find and feel Thee. Nor be then to seek Thee, when I perish for ever, if I do not find Thee. Lord dwell in my heart by my Faith, that I may not be a stranger to Thee at  
Eph. 3. 17. my death. Let my Arms and Heart  
Lu. 13. 27. be full of my Saviour, and (at their last close) O then let my Eyes see Thee, and Thy Salvation, Dear Jesus. Amen.

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# *A Pious Death, a Present Blessedness.*

(II.) Meditation of the Good  
by Death,

Upon Revelat. 14. 13.

*Blessed are the dead which die in the Lord, from henceforth, yea saith the Spirit, that they may rest from their labours, and their works do follow them.*

**B**lessed are the dead? They are then; Else they could be neither Cursed nor Blessed. But <sup>Numb. 23.</sup> all the dead are not Blessed. No, <sup>10.</sup> Men of Cursed Lives cannot die Blessed Deaths. Dives who lives and dies an Unmercifull Epicure, <sup>Luc. 16.</sup> dies and ever lives after a Dam- <sup>19, 23.</sup> ned Wretch. They are blessed, and onely they, which die in the <sup>Pf. 116.</sup> Lord.

*Lord.* And *in* Him they cannot be at death, that were *out* all their life. No, out of Sin we must be by *Repentance*. By *Faith* He must be *in us*, and we must be *in Him* by *Love*, or no Blessedness when we die. If in Him so, who is *Ever blessed*, we shall be blessed *then* and ever. Blessed with all *possible* Blessedness. For *all* consists in our *Rest* and His *Recompence*. We shall then *Rest from our labours*. The *Troubles* both of *Naturall* and *Spirituell Life*. The *Toiles* and *Temptations* of a *Mortified Course*. And *Ails* and *Accidents* of a *Mortall Body*. The *Grave* is their *Bound* and our *Bed*. Which when *Godlinesse* moves God to make it, gives us (against all *weariness* of *Body* and *Soul*) a full, sweet, and blessed *Rest*.

1 Cor. 5. 7  
2 Cor. 5. 17.  
Eph 3. 17.  
1 Joh. 4. 12.  
2 The. 1. 7.  
Heb. 11. 16.  
Isa. 57. 2.

And then, *Our works follow us*. At Death then they must not be to do, how can they follow if they were

were not before? Indeed, *some* 1 Tim. 5.  
 go to Heaven before us to *open* 25.  
 the Door when we *come*, and  
*receive us into everlasting habita-* Lu. 16. 9.  
*tions.* Our *Treasure* is there *laid* Mat. 6. 19.  
*up* ready for us to *receive*; and  
 our *Passage* and *Entrance* made  
*sure*; God for our *Charitable Ex-*  
*pences* on the Poor, being willing  
 to *Receive* us. They are both our  
*Bankers* and *Porters* in Heaven, Chrysos.  
 whom we for Gods sake *Relieve*  
 and *Help* on Earth.

*Works*, but *good works follow.* Lu. 13. 27.  
*Ill* ones go another way to *Hell*, Mat. 6. 5.  
 and *vain* ones *stay* behind on  
 Earth. *Good deeds* attend us in a  
*Train* to Heaven. The Children  
 of our *Goodness* by His *Grace*,  
 which *Rise* up then as *high* as it, Pro. 31. 28  
 and call us *Blessed.*

*Even so saith the Spirit.* (There's  
 Gods *Seal*.) So said a *voice* from  
 Heaven (There's Gods *Word*.)  
 To *S. John*. (There's Gods *Wit-*  
*ness*.)

ness.) Who must not Hear but write this. (There's Gods *Warrant*.) A Warrant for the Dying Saints Salvation, witnessed under Gods *Hand* and *Seal*. And not from *thenceforth* When *Purgatory* pains are *past*, but from *henceforth* when Death is *present*. A Bed of *Fire* so fierce and long as that is made, would be more like *Procrustes* (a Tyrants than a Saviours) Bed, without all Ease or Rest. It is not their *Sins*, but *their works follow them*. They leave these in Their Grave on Earth, or rather their Saviours, and *purge* all their *filth* away in their *Tears*, and His *Blood*. These go *after them* to make them not *long* Tormented, but *presently* Blessed. In Heaven (out of Purgatory) which is the *last* and great *Reward* and Good of Good Works. *Dorcas* for all her good Works, did die. Those Dear souls whose study and

1 Cor. 15.

17.

Col. 2. 12.

Gal. 6. 9.

Heb. 6. 10.

Act. 9. 39.

and work it was to do all good, <sup>Mat. 24.</sup>  
are dead, yes, and blessed too, <sup>46.</sup>  
because *found so doing*. To souls  
and bodies all Acts of Goodness.  
They died (as they lived) not of  
the World, but *in the Lord*. With  
a sweet scent and savour in the  
Nostrills of God and Man. And  
now they have their *Rest*, their  
*Reward*, and are Blessed.

So let us live and do, and die,  
and Rest in Thy Blisse, O Lord..

### The Prayer..

O Lord God, since to live in  
Christ is the way to die in Him, and  
to die in Him the means to be bles-  
sed; let me be in Him all my life,  
that I be not out at my death. Let  
me not cut out my selfe by my Insi-  
delity, nor keep Him out by my Im-  
penitency; but humbly and constant-  
ly by a holy Faith and Life, Keep  
Him in me, and me in Him, that I  
may

may ever be in the way to be blessed.  
And O Lord Iesu Christ, who art  
the Center of all Rest, and Reward  
of all Goodness, let me alwayes move  
to Thee by Thy Holy Spirit the Mo-  
Phil. 4. 13. ver to all good; and work for Thee  
by Thy Grace the strength for all  
goodness, that Death may be my  
blessed Rest. An end of all my Sins  
and Sorrows, and Beginning of that  
Blessed Eternall life which shall ne-  
ver have an end: O let me so Do  
and Die, Work and Rest, To Thee  
and By Thee, and In Thee, and for  
thee, to be for ever blessed With thee,  
Lord Iesus. Amen.

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# *A Saints Departure, A Going to Christ,*

(III.) Meditation of the Good  
After Death.

Upon *Phil. 1. 23.*

*Having a desire to Depart and to  
be with Christ, which is far  
better.*

**D**Eath is that which a Sinner  
*abhors*, a Saint *desires*. Yet it <sup>2 Cor. 5. 6.</sup>  
is not Simply for it self *Desirable*,  
but as a *passage* to God, a *way to be*  
*with Christ*. With Him in Hea-  
ven, as we cannot be on Earth. He  
is *with* His Church and us *in* it,  
*to the end of the world* by His Spi- <sup>Mat. 28.</sup>  
*rit* and *Providence*. And we are <sup>20.</sup>  
*with* Him (yea and *in* Him too) <sup>2 Cor. 13.</sup>  
by our Holy *Faith* and *Conscience*. <sup>5.</sup> <sup>Gal. 4. 19.</sup>  
He is Spiritually *formed* in us on  
Earth,



Eph. 2. 6. Earth, but Gloriously *seated* for  
 Col. 3. 2. us in Heaven. Yea, there we are  
 Phil. 3. 20. with Him, and in Him too, by our  
*Hearts* and *heavenly-mindedness*;  
 But Death brings us to Him, and  
 puts our Souls into the *possession*  
 of Him and His *Presence* in Hea-  
 ven.

For That, Death is desirable.  
 Because *He* and *Heaven* are most  
 to be *desired*. For *that is far better*  
 than any state on earth. Incom-  
 parably, Absolutely, Infinitely,  
 Luc. 8. 13. *Best* of all. This *life* is but the *sha-*  
*dow* of Good, There's the *sub-*  
*stance*. Here we do but *half* live,  
 Gen. 2. 7. (the Body by the Soul) but *there*  
 we do *entirely* live, because the  
 Soul lives by God. Here is no-  
 thing but *Woe* (the Death of  
 Job 14. 1. *Life*.) There all things of Joy  
 Mar. 25. without *sense* or *fear* of Death  
 23. and Woe. Here our life at best is  
 Ro. 8. 18. a *moment*. There our life at least  
 Mar. 25. is an *Eternity*. Here we have  
 45. some

some fellowship with *Saints*, There <sup>1 Joh. 1. 3</sup> we have all fellowship with *Angels*. Here we are in Perpetuall Fights with *Devils*, There we are in Everlasting Triumphs with the *Saints*. <sup>Eph. 6. 12.</sup> This is the life of the *Cross*. That is the life of the *Throne*. So then, if no Compare betwixt Substance and Shadow, a Whole and Half a life, All Woe, and No Sorrow, Time and Eternity, Angels and Men, Saints and Devils, Fights and Triumphs, a *Cross* and a *Throne*, It's far better to be in Heaven then Earth, with God then Man, with Christ then the World.

And God gave His Servant what he did desire. To do good he would *live*, To go to Christ he did *die*. That was the *desire* of his Soul, to *do* good on Earth. This was the end of his Desire, to *reap* good in Heaven. So let me O Lord Do, Design, and Desire!

fire ! Let me live to Thee, let me *groan* after Thee. And because this poor *Tabernacle* of the Body must be *put off* before I can  
 2 Co. 5.1. *be clothed with my house from Heaven*, as Christ is my *Joy*, let Death be my *Desire*. To be with Thee and Him let me desire to die ; for if that be the best I can wish (as my *last end*) This is good for me to desire (even my *last hour*) because appointed by God to be The way to That. And why should I desire to live, if to *depart* be far better, and to be with Christ, Best of all ? So fitted for Thee, so to go to Thee, *Come Lord Jesus*,  
 Rev. 22.20 *come quickly*. When thou wilt, let me depart ! To be Blessed let me be Dissolved. Let Death be with me, so I may be with my Saviour.

The

*The Prayer.*

*O Lord God, who hast made Death not Destructive to my Being, but Conductive to my Bliss, let me love Thee whilest I live, that I may not fear Death when I die. And however it look formidable to my Flesh, let it be Amiable to my Faith. Make me therefore by all holy Acts and Cares of Faith and Godly Life to Assure my Being with Christ, that I may Entertain the Messenger with joy, which comes to bring me to Him. What Thou seest good for the Comforts or Crosses of my life, for the lengthening or shortning of my dayes, That do in Thy Wisdome; Onely let my End be so Blessed as to make me be with Him which is Best of all. Unprepared let not Death find me, lest it leave me unblest. O Lord God of  
all*

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*all Goodnesse and Comfort, Grant  
me this Grace and mercy in life and  
death, for His sake who did live and  
die for my Salvation and Com-  
fort, Iesus Christ our Lord. A-  
men.*

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*The*

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## *The Period of the Book, and Prayer of the Author.*

My Pen is at a Period, and if thy Heart answer my Aime, at a full and good Point. For so my Meditations and Prayers will have both their Bound and Blifs. If thy *Devotion* be more Church-like, and thy *Conversation* more God-like, That *Quicker*, and This *Better*, they will. For then Gods Glory will be more Advanced, and thy best Good Promoted. Thy Conscience more *clear* and *right*, and thy Comfort more *sound* and *firm*. Conscience like a Clock (set and kept well) strikes true Peace. And is best when it observes Church-Times & Rules, because (as the Moon) she takes  
her



her light from the Sun of Righteousness. If none of this in thee be their Issue, in effect all is endless. If any good Service be done to thy Soul, look not at the poor *Pen* which writ, but the holy *Hand* which guided it. The first *Mover* and blessed *Author* of all (if we Think, Intend, Desire, Endeavour, Speak, Do, or Receive any Good.) And by the favour of Gods Providence and Assistance, thou maist have more Blessing by The *Hand*, and see more of the *Pen*. For what is past, if any thing have been Done or Received to thy Benefit in order to Gods Will and Thy Soul, My Request, which I know thy Devotion and Conscience will easily Grant (and I pray God to Seal) is, Give the Instrument thy Prayer, and the Author thy Praise.

*Glory be to Thee O God.*

F I N I S.



## The Stationer to the Reader.

**W**Hereas I have printed a  
*Manuall of Devotions*,  
called *Sacred Principles*, &c. by  
no other Name of the Author  
but *Philo-Christianus*; I have got  
leave to tell thee, that Those  
Devotions and These have both  
one Father, who calls himself in  
Them, and shewes himself in  
These One and the Same, and  
hopes ever shall appear and be no  
other then a Lover of all that  
love Christ, and professe His  
Name,

*Philo-christianus.*

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## A Particular of the Meditations and Scri- ptures on which they are grounded.

	The Subject.	The Text.	The Page.
Sunday's Meditati- ons for	<i>The Lords day,</i>	Rev. 1. 10.	1
	<i>Palm Sunday,</i>	Mat. 21. 8.	7
	<i>Easter Day,</i>	Mat. 27. 65.	13
	<i>{ Munday,</i>	Luke 24. 34.	21
	<i>{ Tuesday,</i>	Luke 24. 39.	27
	<i>Rogation Sunday,</i>	Joh. 16. 23.	33
	<i>Whitsunday.</i>	Acts 2. 3.	42
	<i>{ Munday,</i>	Acts 10. 44.	48
	<i>{ Tuesday,</i>	Acts 19. 6.	54
	<i>Trinity Sunday,</i>	Mat. 28. 19.	61
Holy day Meditati- ons for	<i>S. Andrews Day,</i>	Mat. 4. 10.	76
	<i>S. Thomas Day,</i>	Joh. 20. 29.	80
	<i>Christmas Day,</i>	Luke 2. 10.	85
	<i>S. Stephens Day,</i>	Acts 7. 59.	90
	<i>S. Johns Day,</i>	Rev. 1. 9.	95
	<i>Innocents Day,</i>	Mat. 2. 18.	100
	<i>Circumcision,</i>	Luc 2. 31.	105
	<i>Epiphany,</i>	Mat. 2. 11.	110
	<i>S. Pauls Day,</i>	Acts 9. 5.	116
	<i>Purification,</i>	Luke 2. 22.	111
	X 2		Holy

# The Table.

	Subject.	Text.	Page.
Holy day's Meditati- ons for	S. Matthias Day,	Acts 1.26.	126
	Annunciation.	Luke 1.28.	131
	S. Marks Day,	2 Tim. 4.12.	143
	S. Phil. & Jac. D.	Joh. 14.8.	148
	Ascension Day,	Psal. 47. 4.	154
	S. Barnabas D.	Acts 4.30.	160
	S. Joh. Bapt. D.	Luke 1.63.	166
	S. Peters Day,	Mat. 16.18.	170
	S. James's Day	Acts 12.2.	178
	S. Bartholom. D.	Mat. 10.3.	183
	S. Matthews Day,	Mat. 9.9.	183
	Michaelmas Day,	Heb. 1.14.	195
	S. Lukes Day,	2 Tim 4.11.	200
	S. Sim. & Jud. D.	Jude ver. 1.	205
	All Saints Day,	Psal. 149.9.	209
Holy Fasts Meditati- ons for	Wednesday,	Mat. 27.50.	222
	Friday,	1 Pet. 2.14.	231
	Ashw. and Lent,	Luke 4.2.	240
	Ember Weeks,	Acts 13.3.	249
	Eves of Holy Da.	Mark 15.42.	258
	Holy Week, before Easter,		266
	Monday,	Luke 22.44.	270
	Tuesday,	Luke 22.48.	277
	Wednesday,	Joh. 11.50.	288
	Thursday,	Mat. 27.24.	291
	Good Friday,	Mat. 27.46.	298
	Saturday (Ea- ster Eve,)	Mat. 27.61.	308

Medi-

# The Table.

	The Subject.	Text.	Page.
Medi- rations Sacred upon	{ Baptisme,	Gal. 3.26.	32
	{ H. Communion,	1 Cor. 11.34.	33
	{ Marriage,	Mar. 10.8.	33
	{ Haunt of Guilt,	Psal. 51.3.	35
Peni- tential, upon	{ Early Dooms.	1 Cor. 11.31.	35
	{ Day,		
	{ Sinners Hope,	Luke 7.47.	36
Prefer- vative in Truth & Grace	{ Against Apostacy		
	{ In Religion,	Joh 6 68.	37
	{ In Goodnesse,	2 Pet. 2.22.	38
	{ Against Incon- stancy in Faith,	Eph 4.14.	39
Cordial for Sick- nesse	{ Jobs Consum- ption.	Job 19 25, &c. 41	41
	{ Davids Ulcer,	Pf. 38.5, &c.	41
	{ Hezekiahs	Isa. 38.13.	42
	{ Plague,		
Prepa- rative for Death	The Good of Death.		
	{ In it, In Sime- on,	Luc. 2.29, &c.	43
	{ At it, From S.	Rev. 14.13.	44
	{ John,		
	{ After it, By S.	Phil. 1.23.	44
	{ Paul,		

---

## The Table.

---

The severall Prayers upon all these  
Subjects see after the Meditations.

*Prayer for the Lords Day.* page 5.

After the Meditation, and so for  
the rest, &c.

### The Substance of the severall *Advertisements.*

1. *Touching the Dominicall Feasts after  
the Preface.*
2. *Touching the use of the Holy Days,*  
70
3. *Touching their Number and Choice.*  
138
4. *Touching the Churches Fasts.* 216
5. *Touching the Holy Week.* 265
6. *Touching the Sacraments, and other  
sacred Subjects.* 317

# A Summe of the Particulars and Contents in all, by way of Alphabet.

<i>Accusations of Saints old.</i>	page 91
<i>Angels our Curats, Keepers.</i>	137
<i>Against them no Armes.</i>	181
<i>Apostacy, in life worst.</i>	{ 391
	{ 392
<i>Apprehension of Christ, how Hellish, how a Holy one.</i>	227
<i>Applause, no Blisse.</i>	10
<i>Avarice, all Ill.</i>	219
<i>Bath for Sin.</i>	354
<i>Baptisme of Infants.</i>	106
<i>Baptisme. Our Honour. Holy Influence on life.</i>	325
<i>Baptist.v. Meditation on Day.</i>	
<i>Bloody Sweat.</i>	271



# The Table.

Calling of Christ to be answered.	76
Charter of Christ and Seal.	33
Christ	
{ His Pomp poore, pag. 8. Power.	9
{ His Cry on the Cross, whence.	300
{ What it cryes.	302
{ His Sepulchre, v. Sepulchre.	308
Church Catholick failes not.	175
Church of England Rightly Reformed.	
Truly Catholick.	381

Church of Rome, v. Rome.  
 Church the Forge of the Holy Ghost.

46  
 Churching of Women good. 222  
 Holy Communion Requires Preparati-  
 on. 331

Profanation dangerous. ibid.  
 Comfort. A Divine work (not for all.) ib.  
 162

Conscience a Court of Justice. 163  
 Consumptions, Comfort. 414

Conveyances of the Holy Ghost, By  
 { Preaching. 51  
 { Baptisme. 54  
 { Laying on Hands. 56

Cordials

## The Table.

### *Cordials in Sicknesse*

{ Job's.	414
{ David's.	422
{ Hezekiah's.	430

<i>Day of the Lord. v. Lords Day.</i>	
<i>Death of Christ, how Just, Good.</i>	443
<i>Death, how Desirable.</i>	450
{ <i>The Good of it, p. 437.</i>	443. 449
{ <i>Blessed, if life good, p. 38.</i>	443
{ <i>Plea against it, v. plea.</i>	
<i>Dooming others, ill.</i>	191

<i>Easter Day, v. Resurrection.</i>	
<i>Munday. p. 21. Tuesday</i>	22
<i>Elixir for the Sick.</i>	433
<i>Establishment</i> { <i>1. Truth.</i>	{ 406
<i>in</i> { <i>2. Goodnesse.</i>	
<i>Eternity, Comfort of Misery.</i>	416
<i>Eves Fasts, fit and good.</i>	258

<i>Faith best, When without sense.</i>	<i>Above</i>
<i>Reason. Not Assurance.</i>	81.83
<i>Fasting. Vertues of it.</i>	244
<i>Fasts of the Church.</i>	215
	<i>Their</i>

## The Table.

<i>Their Reasonablenesse.</i>	217
<i>Faſt of Lent.</i>	218
<i>Folly of Sin.</i>	420
<i>Friends three, never failing a Saint</i>	301
<i>Gain by Loſſes</i>	186
<i>Gift for God (the Heart.)</i>	108
<i>Gifts of H. Ghoſt, which beſt.</i>	45
<i>GUILTS</i> <span style="font-size: 2em; vertical-align: middle;">}</span> <i>Haunt.</i>	351
<i>GUILTS</i> <span style="font-size: 2em; vertical-align: middle;">}</span> <i>Purge.</i>	354
<i>God. How viſible.</i>	141
<i>Center of the ſoul.</i>	406
<i>All ſufficient.</i>	151
<i>Good-Friday-devotion.</i>	291
<i>Good Works make good Ends.</i>	445
<i>Grave. v. Sepulchre.</i>	
<i>Holy Dayes good.</i>	70
<i>Their Number and Choice.</i>	138
<i>Holy Ghoſt, v. Spirit.</i>	
<i>Hope for Sinners.</i>	p. 191. and 363

## The Table.

<i>Inconstancy in Religion, ill.</i>	398
<i>Imposition of Hands, Apostolick.</i>	56
<i>{ How and when Required.</i>	ib.
<i>{ Ill Neglected, Opposed.</i>	57
<i>Innocency of Christ. Necessary? Evi-</i>	
<i>dent.</i>	291
<i>Innocents find Butchers.</i>	102
<i>Judging our selves prevents judgement.</i>	351
 <i>Kisse of Judas.</i>	277
<i>Cover of mischief.</i>	379
 <i>Laying on Hands, v: Imposition.</i>	
<i>Lent Fast, old, pious, how possible.</i>	240
<i>Life in Heaven the onely life.</i>	450
<i>Best plea for life.</i>	430
<i>Lords day. How it Rose. How of old fa-</i>	
<i>mous.</i>	23
<i>The Spirits Market day.</i>	4
<i>Losse for Christ, gain.</i>	186
<i>Lots Religious use.</i>	126

*Magdalens Repentance and Release.* 371

*{ Schoolmistress of Repentance.* 373

*{ The penitent Sinners Hope.* 363

Mahon

## The Table.

<i>Mahomet's Imposture.</i>	25
<i>Makebates in Married, Devils.</i>	347
<i>Marriage Union.</i>	341
{ <i>Thoughts.</i>	342
{ <i>Duties.</i>	343
<i>Martyrdome, Kinds of it.</i>	100
{ <i>How to be qualified, call'd.</i>	250
<i>Ministers</i> { <i>Not to be forsaken.</i>	202
{ <i>And Priests, indifferent</i>	
<i>Names.</i>	246
<i>Ministry</i> { <i>Of Word and Spirit Ont.</i>	49
{ <i>Dangerously divided.</i>	50
<i>Mediatour of Prayer. Christ.</i>	
<i>None like Him. None but Him.</i>	36
<i>Names &amp; not out of Scripture, not ill.</i>	449
<i>Offerings to Christ best, most fit.</i>	111
<i>Ordinations of Ministers require our</i>	
<i>Prayers.</i>	252
<i>Parity. None in Angels.</i>	196
<i>People Fickle.</i>	10
<i>Penances, not to be Excessive.</i>	363
<i>Perambulations of good use.</i>	38
{ <i>Not Rock of the Church.</i>	174
<i>S. Peter</i> { <i>No Prerogative at Pentecost.</i>	
	44
	<i>Polyga:</i>

## The Table.

Polygamy, suffered, not ordered. 340

Preservative of God above all malice. 98

Popularity, v. Applause.

Prayer's Charter great for all Good,

Eternall, Spirituall, Temporall.

Limited. Sealed by Christ. 35

By Christ { Most Noble Effectual, } 36  
                   { Onely sufficient, }

Providence, served by all persons.

Things. 284

Purgatory. None after Death. 446

Religion. Clokes and Covers of it. 169

How it binds to God. 406

Reluctancy, no sign of grace, but guilt,

how. 293, 295, & 297

Fruits of it. 363

Processe in it. 357

Repentance { Discretion limits it. } 360

374

Aggravates Sin. 359

Judas, how far his repentance went. 280

Peters our Pattern. 374

Resurrection of Christ, Power. 19

Grounds, p. 15. fruits of it. 17

Our Resurrection from Sinne, Woe,

Death. 18

Evidence for it. T. Ear, Eye. Hand,

Touch. 27

Re-

## The Table.

<i>Resurrection Spirituall how to appear.</i>	30
<i>Rock of the Church, Christ.</i>	173
<i>Rogation-Sunday week.</i>	33
<i>Usages how old, good.</i>	38
<i>Rome. No promise of H. Ghost like Jerusalem.</i>	44
<i>Not the Catholick, but a particular Church.</i>	173
<i>As Differing from us, not good.</i>	384
<i>Sabbath Day Buried, Deposed, p. 28.</i>	312
<i>Saints { Prerogatives.</i>	434
<i>{ Honours just.</i>	210
<i>Sepulchre of Christ, Buriall of our</i>	
<i>{ Sins, Woes.</i>	310
<i>{ Comforts, Lessons of it.</i>	312
<i>Service of God, best.</i>	206
<i>Servant of Christ, great.</i>	205
<i>Sins pardonable, though great, many.</i>	369
<i>Sinners hope, v. Hope.</i>	
<i>Sins weight.</i>	23
<i>Best Fruit Repentance.</i>	421
<i>Spirit of Giddinesse.</i>	405
<i>Spirit, v. Gifts, Ministry.</i>	
<i>{ How { Discerned. p. 50. &amp; 403</i>	
<i>{ Conveyed. p. 51. &amp; 55</i>	
<i>{ By what Ministers, Means. ib.</i>	
<i>{ Not severed from the Word. 400</i>	
<i>{ Falls not by Chance. 157</i>	
<i>{ Not in every Mouth. 400</i>	
<i>Tongues</i>	

---

## The Table.

---

Tongues of fire, why ?	43
Trinity a Mystery.	63
Revelation of it. Feast to it.	65
When and why ? Observation.	
How best, good.	66
Enemies to it.	62
B. Virgins { 1 Honour, good.	133
{ 2. Adoration, ill.	135
Unity of the Godhead, Evidence of it.	63
Enemies to it.	61
Unity of Church-men good.	143
Whitsunday. How { Wit-Sunday.	42
{ White-Sunday.	43
To the Gentiles also.	49
Word of God and Spirit One.	50
{ What it is. A Pulpit makes it	
not.	49
Zeale, mask of Fury.	91

---

F I N I S.

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1871

1. 1st of Jan. 1871

2. 2nd of Jan. 1871

3. 3rd of Jan. 1871

4. 4th of Jan. 1871

5. 5th of Jan. 1871

6. 6th of Jan. 1871

7. 7th of Jan. 1871

8. 8th of Jan. 1871

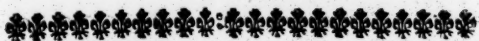
9. 9th of Jan. 1871

10. 10th of Jan. 1871

11. 11th of Jan. 1871

12. 12th of Jan. 1871

13. 13th of Jan. 1871



Besides the mis-pointing and mis-  
placing of words and Quotations,  
which thy Reason will rectifie, and thy  
Charity pardon, thou shalt do well to  
amend these with thy pen, that thy  
Devotion be not disturbed, or thy self  
puzled.

### *E R R A T A.*

**P**Age 40. line 22. read it in for it it. p. 42. l.  
15. r. Wit-sunday for Whit-sunday. p. 46.  
In Marg. r. Tati<sup>us</sup> de Mortif. p. 60. l. 12. r. else  
for also. p. 94. l. 17. r. my for me. p. 150. l. 11. r.  
Sun for Son. 210. l. 3. r. a Spirit (left out af-  
ter that Spirit.) p. 231. l. 12. r. Incarnate for  
Uncarnate. p. 238. l. 24. r. breeds for brood. p.  
241. l. 13. r. many for may. p. 287. l. 23. r. Petty  
for Pity. p. 384. l. 6. r. Apple for Apostle.

